VEDIC CONCEPT OF YOGA MEDITATION G.K.V.

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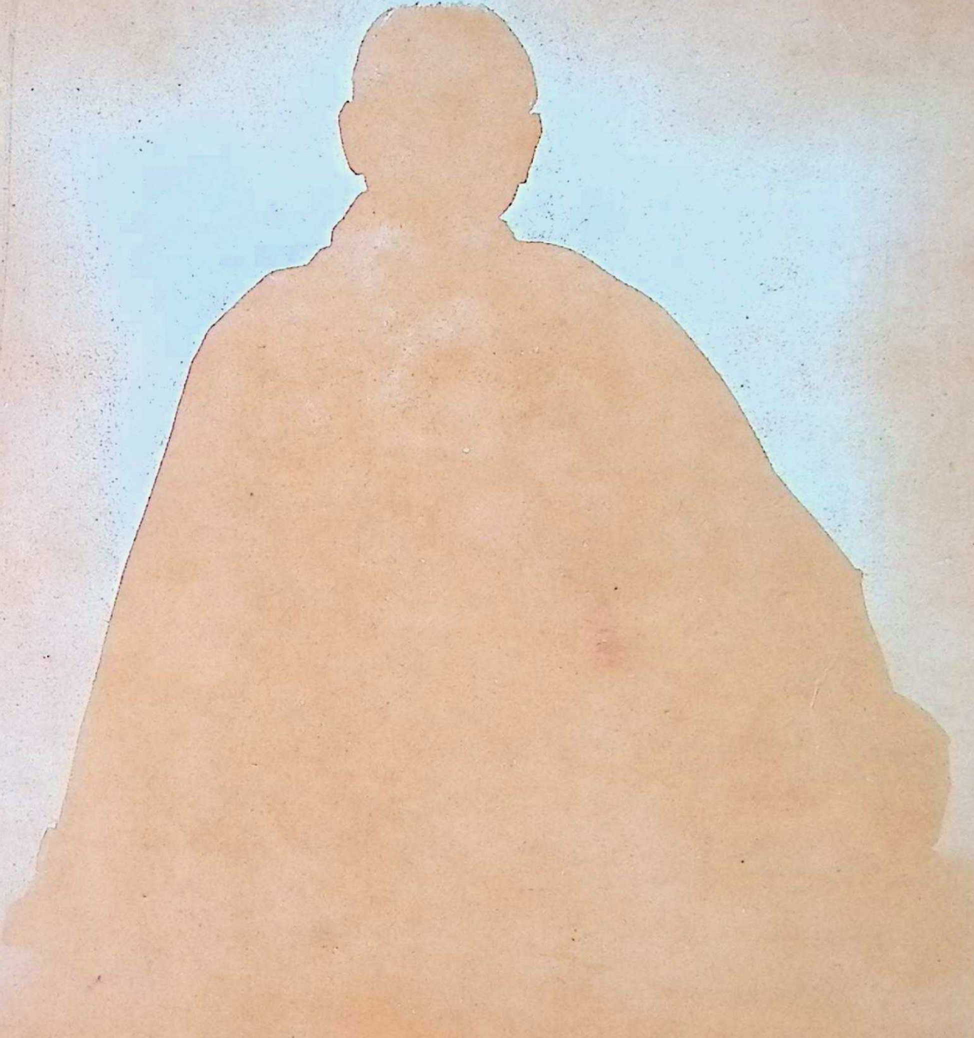

VEDIC CONCEPT
of
YOGA MEDITATION

DEVENDRA KAPOOR

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VEDIC CONCEPT OF YOGA MEDITATION

वैद्य धर्मदत्त
स्मृति संग्रह

पुस्तकालय
पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

DEVENDRA KUMAR KAPOOR
AUTHOR : SUCCESS MOTIVATING VEDIC LORES
: वैदिक पीयूष धारा

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THE VEDIC CONCEPT OF YOGA MEDITATION

There is no study so inspiring and elevating as the study of the mind, its latent powers, the methods of its control and its spiritual enlightenment. From remote antiquity to the present day man has been striving to fathom the depths of the mind and channalise its energies for solving various problems of life. The book under review "VEDIC CONCEPT OF YOGA MEDITATION", is an attempt at exploring its psychological basis and the technique of concentration.

The present work is a compilation of tape-recorded discourses delivered by the author before an enlightened audience, mostly from western countries. The author has traced meditation to its primeval source, the Vedas. In the present world of increasing mental tension and confusion the life of an individual is abounding with numerous complexities. The book, presenting an objective image of the quintessence of yogic culture, offers a practical solution to these problems through the ancient wisdom of yoga, the ultimate goal of which is union with the Divine who is all bliss. Presented in a lucid and non-technical language, the book is an indispensable companion for those who are keen for a practical approach to the yogic philosophy.

Each Vedic hymn is provided with a literal translation and an exhaustive commentry on its contents. The metrical version of each hymn makes it a book of melody and divine inspiration. The book, being the result of a wide and deep study of the subject and written with utmost brevity and simplicity, will I hope, attract a large number of readers in India and abroad.

Swami Vidyanand Saraswati
(Formerly Acharya L.D. Dikshit, Principal
and Fellow of the Punjab University, a member
of the Senate, Syndicate and Academic
Council of the Gurukul Kangri University).

PREFACE

Yoga is an inspiring word. Humanity is attracted towards *yoga* for mental peace.

Science is at its peak today. It provides all the means of pleasure. But man is disillusioned. With the advance of all material prosperity, inner peace has vanished. Humanity is groping in darkness. Tension has taken grip of the human hearts.

Yoga has come to their rescue. Here, humanity sees a ray of hope for the inner peace and real Bliss in *yoga* meditation. What is the real *yoga* ? What is the conception of *yoga* in the Vedas ?

This has been explained in the few pages of this book. A few inquisitive people, young and old, men and women, mostly from the western countries, have assembled at the beautiful Himalayan valley of Pahalgam (Kashmir). They wanted to know real *yoga*. They had come to know this wonderful technique at the *Yoga Niketan Ashram*, founded and directed by one of the greatest living yogīs, Brahma Ṛiṣi Śrī Svāmī Yogeśvaranand jī Sarasvatī.

Yoga camp is held at this Ashram every year from June to September. In 1979, Maharaj ji directed me to take these *yoga* classes. Under his inspiring guidance, I started. All the discourses, which preceded the yogic meditations, were tape recorded.

This present publication is the outcome of those tape recorded discourses. In all, there are eighteen meditations. Each one starts with a Vedic hymn. It is directly related to meditation. Thus, meditation has been taken to its fountain head, the Vedas.

The very first hymn explains that *yoga* is a way of life. Man has to fill this earth with noble deeds and fragrance of peace and bliss (*Pṛithivyā adhyābharat* पृथिव्या अध्याभरत).

How to do that ? It is explained that man has to unite with the blissful God through his mind and intellect to achieve that eternal bliss (*Yuñjānaḥ parthamam manaḥ tattvāya savitā dhiyam*, युञ्जानः प्रथमं मनः तत्त्वाय सविता धियम).

Thus, *yoga* is a unity of one's self with God. But what is the true conception of God ?

The great sage Patañjali, an authority on *yoga*, gives this definition of God in his Yoga Darśana as (*Kleśa karma vipāka āśayairaparāmṛiṣṭah puruṣa viśeṣo Iśvaraḥ*: क्लेश कर्म विपाकाशयैरपरामृष्टः पुरुष विशेषो ईश्वरः).

God is that special *Puruṣa* who is always untouched by any suffering, trouble or tension. He is never bound down by any action, its fruit or its impression.

Thus, when human soul gets, hilarious touch or that Blissful Entity, all the peace and bliss starts flowing in. The entire inner self or the devotee gets transformed into a blissful channel as he proceeds on this noble path of meditation with deep faith. He has to unite his mind and intellect with God consciousness.

But mind is so restles. It is always drawn forcibly towards the objects of senses. How to control it ? How to unite the intellect with God ? How to realise both these inner entities in our astral body (sūkśma śarīra) ? How to visualise the inner working of the senses, the mind and intellect ? How to control and sublimate them ? How do the Vedic hymns help us to do this ?

All this is explained in these talks. The practice of this *yoga* meditation will lead you to the realm of a deep peaceful state. That would be the realisation of your own soul (ātmā). Further on, you will feel yourself absolutely absorbed in an ethereal state of perfect bliss. That is the moment when you realise God and your soul feels the touch of that perennial flow of Divine Bliss as Lord Kṛiṣṇa says in Bhagavad Gītā :

Yuñjannevam sadātmānam yogī vigatkalmaśah, Sukhena brahma saṁsparaśam-atyantam sukhamaśnute.

"Thus when a *yogī*, freed from all sins, attaches his soul with the Loftiest Lord He easily feels the contact of Brahma and enjoys His Infinite Bliss."

This is the real *yoga*. It is a practical thing, not any theoretical thing. One has to practise it for a long time with a deep faith to get the desired peaceful, blissful state as Patañjali says :

Sa tu dīrgha kāla nairantarya satkār āsevito dṛiḍha bhūmiḥ

I feel so grateful to my Gurudev Maharaja Ji Śrī Svāmī Yogeśvaranand Sarasvatī ji who gave me this golden opportunity to conduct these *yoga* classes under his spiritual guidance after initiating me so kindly in his Holy Grace.

I also thank Shri Jef Bruynoo Ghe (Mr. Shiva), Vice Chairman Yoga Arogya Ashram, Yoga Niketan, Belgium, and Professor Flower Ruth from Australia along with her companions, Miss Isabel, Linda and Licky from Germany, U.K. and U.S.A., who helped in writing this script from the taped cassettes during their stay at Pahalgam.

I am also thankful to Shri Satyashrava M.A., who has looked after the printing, and publishing of this book so diligently, and has completed the work so finely.

May the Humanity realize the blissful transcendental path of *yogic* meditation as seen and explained by our *is ṛiṣis* in the Vedas.

May all the tensions be released. May human minds feel completely relaxed and sublimated with Blissful God consciousness.

Sarve bhavantu sukhinaḥ sarve santu syuoginaḥ !

May all be happy. May all be Noble *Yogīs* !

18, Union Park
Bandra, Bombay—400052

DEVENDRA KUMAR KAPOOR

FIRST MEDITATION : JULY 13, 1979

THE HYMN

यु॒ञ्जा॒नः प्र॑थ॒मं मन॑स्त॒त्त्वाय॑ सवि॒ता धियः॑ ।
अ॒ग्नेर्ज्योति॑र्नि॒चाय्य॑ पृथि॒व्याऽअध्याभ॑रत् ॥
य० अ० ११ । मं० १ ॥

Yuñjānaḥ prathamam manastattvāya savitā dhiyaḥ,
Agnerjyotirnicāyya pṛithivyā adhyābharat.

Yajuḥ. 11.1

ITS MEANING

Prathamam	: First,
Yuñjānaḥ	: while uniting
Manaḥ	: your mind and
Dhiyaḥ	: your intellect
Savitā	: with the Divine Creator
Tattvāya	: for attaining the essence of all knowledge
Nicāyya	: while realising
Jyotiḥ	: the lustre
Agneḥ	: of the luminous God and Soul, to
Adhyābharat	: lead your lives nobly and happily and fill this
Prithivyā	: earth with nobility.

IN VERSE

Having realized the luminous light
Of effulgent Lord in Yogic flight,
Uniting your mind-discerning intellect,
With Creator Lord-sublime so perfect.

Fill in this earth with noble deeds
Goaded on with creative thoughts,
And walk your life with heavenly creeds
With blissful touch of godly thoughts.

This hymn, recited before you, is from the *Yajurveda*. The Vedas are the fountain-head of all knowledge, spiritual as well as physical ; naturally, therefore, *yoga* would also have its roots in Vedic *mantras*. This *mantra* has direct connection with *yoga* ; Lord says, *pṛithivyā adhyābharat* and ordains to lead lives on this earth in a beautiful way. It implies that *yoga* is a definite way of life. *Pṛithivyā* means earth, and one should better fill this earth with one's creative and sublime thoughts and deeds. How to achieve it ? In the same *mantra*, it is explained ; *agneḥ jyotiḥ nicāyya*. Having realized that luminous *jyoti* of *agni* you will realise that luminous light of Lord and of your soul.

This *mantra* recited prior to sitting in meditation directly connects one with God. His inspiration comes, and helps in attaining trance. In *Yoga Darśana*, it is mentioned: *sa eṣaḥ pūrveṣāmapi guruḥ kālena anavacchedāt*, स एषः पूर्वेषामपि गुरुः कालेनानवच्छेदात्, means that God is verily the divine Preceptor (*Guru*) of all the teachers and for all times. With God as the *Guru*, you have to make straight away your connection and get inspiration from Him to sit in meditation. Further, the hymn says : "How will that light come to you ?" It comes to you through : *agneḥ jyotiḥ nicāyya.*

Having realized that luminous light of God, you can perceive this light. But how ? This is possible through *yoga* alone : *yuñjānaḥ prathamam manaḥ.*

Which is the first step ? You have to unite first of all your mind (*manaḥ*) with God. *Prathamam* means first. *Yuñjānaḥ* means, to unite. Secondly : *tattvāya savitā dhiyaḥ.* You unite your *dhiyaḥ, i.e.*, your intellect with *savitā* ; *savitā* means that Creator Lord.

What for you have to unite your mind with God ? For *tattvāya*: to get the quintessence of knowledge. To get all the wisdom ; to get that enlightenment, that supraconscious illumination. You have to attach your mind and intellect with that God consciousness.

Yoga in essence is unity that unites you with God. Derived from the root *yuj,* it means to unite. Uniting one thing with another is *yoga*. Ordinarily, we think these *āsanas* as *yoga*. But *āsanas* are only a step in the vast field of *yoga.* These keep you physically fit and help you to achieve other stages in the *yogic* field.

There are eight steps in *yoga.* These are : *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi.*

For meditation, what has to be done ? What does God ordain its devotees to do in this *mantra* ? Two words have been explained here : the mind and the intellect. You have to completely detach your mind and intellect from worldly attractions. You have to unite both of them with God-consciousness. From an extrovert, you have to become an introvert. Mind is extremely restless. Like quick-silver, it moves very fast. It is here, but in less than a fraction of a second it moves to distant corners of the world like Belgium, Australia etc. My daughters live in Virginia and New York, I am talking here but my mind flies off to U.S.A.

There are some particular *mantras* for development and for harnessing the mind which I will explain by and by. There is one prayer. In these *mantras*, the prayer to God is : '*Tanme manaḥ śiva saṃkalpamastu.*' My Lord: Let my mind always have noble reflections. The word *śiva* means noble. All the imaginations of our mind, should always be noble and sublime. Good and bad, both types of thoughts, come to the mind. But, as water flows downwards, usually the mind also flows towards the pleasures of the senses. I will later take up the formation of the mind and its working inside the astral body. In your meditation, you also will have to realize that.

Today, I am giving you the introductory idea of the essence of our *yogic* philosophy. You have to unite yourself with that Blissful Entity through your intellect and mind.

Atpresent, the world is riddled with tensions. Agitation and tension, ruffle and disturb each mind. Intellect is deluded. Human mind is full of wanton desires and is mad after sensual pleasures. These cause upheavals, all round in life. Therefore, humanity persistently wants to come out of the rut.

You have all come here, in this Himalayan Valley, from far off countries. What for ? You are here in quest of the technique which could get you perfect relaxation of your mind. While carrying out your duties, you certainly can get an inner relaxation. But how ? I will give you one English *sūtra* and you should always remember it. "*Relaxation is youthfulness, tension is age.*" This is from Gaylord Haushchild. I read his work : *Live Longer, Look Younger.* I liked this passage very much. Whenever you feel tense, imagine that wrinkles are appearing on your face, and old age is over-powering you. If you want to look and remain ever young, you should always keep yourself fully relaxed.

How to keep relaxed? What is the method to get relaxed? It is easy to suggest to be relaxed, but it is very difficult to achieve it. *Yoga* philosophy will lead you to it. It gives you the highest form of relaxation. Our ancient seers had already anticipated such a state of mind, when human beings would be disturbed very much inwardly.

With the advent of industrial revolution and advancement in science and technology, Western and American people have progressed in materialism. If you peep into their minds, you will be apalled at the disturbance with which they are full. They do not have peace of mind. Tension is rampant. Just to relieve our lives of tension and to cultivate that blissful state, the path is there of *yoga* alone. This real path of *yoga* is explained to you through the Vedic *mantras*. I can write such *mantras* for your guidance. You can take them with yourself. I will recite these *mantras*, again and again, so that you remember them by heart. These *mantras* will help you in your meditation. The moment you sing and chant the *mantras*, and better if you know their meaning, you will immediately motivate your mind to get united with that Blissful and peaceful state of God-consciousness.

What is God? We want to achieve God. We want to enter into His kingdom of heaven. But can we define God? I was in the States in 1976. Two young students came to me. I asked them what was the definition of God? "Well, God is God. How can we define Him," they said. I referred to them the definition of God in *Yoga Darśana* by the sage Patañjali.

I would like all of you to remember this particular stanza: "*Kleśa karma vipāka ā śayair apramṛiṣṭha puruṣa viśeṣo īśvaraḥ.*" What is the meaning of this stanza? In Sanskrit, human beings are called *puruṣa*, because soul resides and lies in our body (*puri śete*). Almighty Lord is also *puruṣa*, because He resides in the entire

Universe. As such both are *puruṣa*. But, is there any difference between the two *puruṣas* ? God is *Puruṣa Viśeṣa*, *i.e.*, Puruṣa special. What is His speciality ? The very first speciality is that God is never touched by any affliction, *kleśa*, anxiety. Human beings are ever afflicted by troubles, miseries or ailments in their lives ; however, God is ever precluded of all such excitements. This is the attribute of God in *Yoga Darśana*. What have we to do, then ? We should sit in His lap for '*upāsanā* ; *up* means near and *āsana* means to stay. We are putting our soul into that God-consciousness. What will follow ? We will be like Him. We will imbibe his virtues in ourselves. Since, He is free from all tensions, we will become free from tensions. We will attain that blissful state. Just as a child, when he sits in the lap of his mother, fears none and is happy and relaxed, we disciples have to sit in the lap of God who is free from any affliction, and has no misery. His entity (*svarūpa*) is such and He is called *Ānanda Svarūpa*. He is all Bliss. Approaching Him and uniting our mind and intellect with that Blissful Lord, all the currents, torrents, vibrations of Supreme Bliss will flow within us. What will happen ? By practising and uniting our mind and intellect with that Blissful state again and again, we will cultivate an inherent temperament of peace and bliss within ourselves.

So, you have to develop that attitude of mind, which we call *svabhāva*. Not only your own particular trend or your habit ; you have to transform your entire nature while attending these *yoga* classes. That is how you will benefit. This is the practical path. *Yoga* is a practical path and not a theoretical study.

I have today described the genesis of *yoga*. While meditating, for attaining peaceful and blissful state, you have to turn introvert. Mind and intellect are two most important inner instruments. You have to sit and quietly think where your mind and intellect are ? Whatever you have listened from me, you try to digest.

When your mind remains absorbed only in these thoughts, try to enter that God-consciousness. You will feel as if that blissful atmosphere is sprouting within yourself and blissful rays are entering you and you feel the Supreme Bliss. Experience of that Bliss is very exhilarating. You are as if united with that God within yourself and your soul gets enlightened. You also try to realise your mind and intellect in your astral body. Experiencing that blissful relaxation, just tell your mind "My divine mind, now, you have transformed yourself into a spiritual state. Just relax, concentrate and while sitting in meditation drink deep the nectar fo Lord's Bliss."

With God's blessings, getting inspiration through this *mantra*, your own firm determination, and Maharaja Ji's benedictions, close your eyes, meditate quietly and enjoy the blissful, peaceful state of God-Consciousness.

OM

SECOND MEDITATION : JULY 14, 1979

THE HYMN

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥
य० अ० ३४ । मं० १ ॥

Yajjāgrato dūramudaiti daivam tadu suptasya tathaiveti,
Dūraṃgamam jyotiṣām jyotirekam tanme manaḥ śiva saṃkalpamastu
Yajuḥ. 34.1

ITS MEANING

Yat	: That my mind, which is
Daivam	: divine and which
Udaiti	: arises
Dūram	: in far off places
Jāgrato	: in its waking state
Tathaiva iti	: and does the same
Tadu suptasya	: while sleeping ;
Jyotiḥ ekam	: this is the unique fine light
Jyotiṣām	: of all the luminous objects.
Dūraṃgamam	: Its nature is to go off to far off places;
Tat me manaḥ	: that my mind
Śiva saṃkalpamastu	: may always be of noble reflections.

IN VERSE

Divine mind in its waking state
Arises in far off distant places
And does the same in sleeping state
Weaving in dreams, so wondrous images.

Unique light amidst lustrous objects,
Which swings far off in different places
That my mind may develop so perfect
To reflect e'r noble images.

Yesterday, a *mantra* of *Yajurveda* was explained to unite your mind and intellect with God to attain happiness. Everybody desires to get happiness, peace and bliss and to unite his or her mind with that Blissful attitude. But how to achieve it?

Mind is restless by nature. It is difficult to control it. Every man has his peculiar habits and develops a particular behaviour of mind in himself. Individual nature is formed in life by particular thoughts in ones mind. The moment you want to meditate and quieten your mind, it goes off, blows off and in no time, it travels to far off places. It becomes difficult to control it. When Lord Kṛiṣṇa was delivering his sermon to Arjuna in the battle-field of the Mahābhārata, Arjuna had raised the same question.

Arjuna had asked, "O Kṛiṣṇa ! mind is indeed restless. It always agitates. It is stubborn and so powerful that I consider its control is as difficult as to catch wind."[1] As you cannot store air in your hands, the mind too cannot be controlled. It wanders hither and thither. All experiences of the mind, are recollected and it resorts to worldly objects.

---

[1] चञ्चलं हि मनः कृष्ण प्रमाथिबलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ *Bhagavad-Gītā*, 6.34.

Lord Kṛiṣṇa had replied, "Undoubtedly, O mighty armed Arjuna ! mind is difficult to be controlled and is restless; but by practice, O Son of Kunti, and by dispassionate disposition, it can be brought under control."[1]

Lord Kṛiṣṇa had suggested means to control the mind. We, have to follow his instructions. He says, 'by practice and dispassion, this mind can be restrained.' Whatever you want to develop within yourself, do it again and again. This is practice or repitition or *abhyāsa*. And whatever evil you want to drop off, develop a detachment from that object. This is *vairāgya* or detachment. These two, he had told Arjuna, shall help you control the mind.

Power of hymns or *mantras* also helps you to control your mind. The *mantra* recited today refers to the same power. You shall remember this *mantra* by heart. This will help you in life and meditation. It means, "That divine mind while awake wanders to far off places and while asleep also does the same. Amongst the luminous objects, this far off wandering entity is the sole inner light. My that mind should always be of noble reflections."

It is a beautiful prayer in this *mantra*. My mind should always be of noble reflections, noble ideas, noble imaginations. Whenever any thought may come in my mind, it should always be noble. This is a motivation to your own self, to your own mind. "O my mind ! you should always be motivated by noble inspirations."

---

2. असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ *Bhagavad-Gītā*, 6.35.

What does this mind do? All of us know that, while awake, the mind goes to far off places. Just as the moon rises or the sun rises, similarly, this luminous light of the mind rises in places thousands of miles away. Some of you have come from the U.S.A., Canada, Belgium, Berlin, Spain, Australia and other foreign countries. Within no time your mind rises there. You are sitting here, but your mind reaches your homes, your schools, your offices. Wherever you think, your mind is there. This Vedic *mantra* explains that your mind has such a fast speed that while awake it arises in far off places in no time.

श्री धर्मदत्त वैद्य संग्रह

And this mind is not a small entity. It is divine (*daivam*). Every body knows that this mind has got great powers. But, here divine word is used in the *mantra*. Therefore, divine powers are also there in this mind. We have only to dig those divine powers out of our inner mental horizon.

Further, it is explained that when asleep, this mind flies off and creates numerous images in your dreams. This mind has a natural power to throw off its rays to far off places, both while awake or sleeping.

Among all the inner lustrous objects, it has got its own unique lustre. It is a unique light (*jyoti*) in its own sphere.

When you recite this *mantra*, while meditating, a peculiar light will arise within you. Peculiar sensations and vibrations will flow in your mind. These *mantras* have got great powers. These are not composed of ordinary words. These have only divine words. When you chant them in a proper way, divine waves are created in ether. Inside the body, noble thought waves ripple and touch that mind which is within our astral body. When we recite these again and again and pray to God, 'O Lord, make our minds pure,' the mind is awakened and all the noble currents start coming into that mind. It is self-motivation, as well.

Americans think that the greatest discovery of this century is "attitude of mind." I was reading literature coming from America. They mention, 'it is not the skylabs and other scientific inventions that we consider as the greatest.' The greatest thing that American philosophers and psychologists think is 'the attitude of mind, which they have discovered.' The apt word used is, 'Positive attitude of mind' and they are very much enamoured of it. Our positive attitude in this *mantra* is, "O Lord! our minds should reflect pure positive thoughts."

Time is fleeting. So, before you sit for meditation, I would again like to tell you that the abode of mind is in the head region (*brahma randhra*). Its lustre is like the moon. In Vedas, it is mentioned '*candramā manaso jātaḥ*.' The moon and the mind have great affinity. So, you just go introvert and see in this mind the luminous light of moon. Yogis have compared the mind to the moon or the polar star.

In your meditation, you try to think over what I have told you today. In your own language you can whisper, "O my mind! You are a divine entity. You are a beautiful lustrous light like the moon. Please revel always in noble thoughts."

For a few days, I will talk about mind itself. This is a very vast subject and there are beautiful *mantras* on it.

Today, you motivate your mind through this *mantra* and try to visualise it in your head region as some luminous light like moon or pole-star. By and by, you will be able to visualise that light and you will get cheerfully absorbed in it. Finally, a thoughtless state will come and you will experience the real bliss. So, forming your own determination and by God's grace, relax completely and enjoy your meditation.

OM

THIRD MEDITATION ; JULY 16, 1979

THE HYMN

सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिन ऽइव ।
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥
य० अ० ३४ । मं० ६ ॥

Suṣārathiraśvāniva yanmanuṣyānnenīyate abhiśubhirvājina iva,
Hṛitpratiṣṭham yadajiram javiṣṭham tanme manaḥ śiva saṃkalpamastu.
Yajuḥ. 34.6

ITS MEANING

Suṣārathiḥ iva	: Just as an adept driver
Nenīyate	: leads
Aśvāna	: the horses safely and
Abhiśubhiḥ	: with strong reins controls even
Vājina iva	: turbulent strong horses, like
Yat	: that,
Manuśyān	: similarly, this mind controls men and their senses.
Hṛit pratiṣṭham	: Residing in the heart,
yad-ajiram	: that mind is never old and
Javiṣṭham	: its speed is the fastest ;
Tat me manaḥ	: that my mind
Śiva saṃkalpam astu	: should always be of noble reflections.

IN VERSE

Just as a charioteer drives deftly
The horses towards the cherished goal,
So does the mind push cleverly
The senses towards their coveted poles.

As a turbulent horse is e'r controlled
Through the powerful reins by an adept driver
So impetuous senses are e'r controlled
By a strong mind, a motivated driver.

Seated in heart and ever young,
With top most speed and swiftest swing,
That my mind may ever sing
Melodies sweet of noblest wings.

In our previous talk, we had prayed for all noble reflections of our minds, '*Tanme manaḥ śiva saṃkalpam astu.*' This line of that beautiful *mantra*, I had requested you all to remember by heart. It means, "that my mind should always be of noble thoughts."

Now, how the mind works within ourselves. Kindly be alert and attentive to listen this phenomena. Mind is a powerful luminous entity in our inner astral body (*sūkśma śarīra*). It has two-fold objects—it receives and it imparts. It is receiving as well as a broadcasting centre. What does it receive and what does it broadcast ? Outer senses come in contact with their objects and pass on sensations to their inner centres. All our outer senses have got their inner centres in the head region of this astral body. Imagine a circle in your head region and the ten stars twinkling there. These are the ten inner centres of our subtle senses.

When the senses attract outer vibrations, the inner centres pulsate. Since mind and intellect have their centres in this circle, the mind receives these reflections through its rays and passes them on to the intellect (*buddhi*).

Intellect has another subtle power of discrimination, therefore it distinguishes between good and bad. Intellect conveys the decision to the mind. The mind further relays it to the centre of the particular sense and that sense starts action. For example, you see a particular object with your eyes. The image of that object is reflected in the subtle centre of sight. Mind receives this image through its rays and passes on the image to intellect. In reverse direction, intellect broadcasts its decision to the mind, mind to the subtle centre of sight and then eyes perform their work. Similarly, other senses perform their actions.

With these introductory remarks, I pass on to the next *mantra*. This explains :

(*a*) "As an expert charioteer controls the powerful horses of a chariot by strong reins and leads the men sitting therein to a safe place, similarly, the mind should control the powerful senses to lead the chariot of human life to noble paths. This mind, which is ever young and has got the highest speed, is situated in the heart region. Thus, my mind, may always reflect noble thoughts."

The example of a chariot, explains how mind should work. If the driver is alert and expert, he will lead the chariot to the destined place safely. If, however, he is unable to control the horses, then may occur some fatal accident.

Similarly, mind as the expert driver, should have complete control over senses. But, what is happening in our day-to-day life ? Our minds are weak and are often over-powered by senses. Senses travel faster to their objects and drag the mind also with them. That is how tension and misery is created in our lives. This *mantra*, however ordains that mind should control senses and thus lead the chariot of life to the desired blissful and successful noble paths.

So, you have to search inwards and see whether your mind is powerful enough or it is still in a dormant state. You have to motivate it by telling, "O my mind! you have to be master of your senses, not their slave. All these senses should obey your commands, and do only what you direct them to do." You have to cultivate this positive attitude of your mind.

Further, it is explained in this *mantra* :

(*b*) that this mind is situated in the *hṛidaya* of your head region. What is this *hṛidaya*? In Sanskrit *hṛ* means to take, *da* means to give and *ya* means movement. So, it refers to an inner entity which takes, gives and promotes movement. I have already explained how the mind receives messages from the senses, passes them on to intellect and again gives away the decisions and promotes actions through the senses. Thus, it is a receiving as well as a broadcasting centre. (*Hṛit pratiṣṭḥam*).

Again, mind is stated to be ever young. Old age never harms it. Your physical body may grow old, your senses may become weak; but your mind remains ever young. A man grows old, passions and desires for worldly objects, which he has already tasted linger and persist in his mind. It remains thirsty.

(*c*) Further, it is explained in the *mantra* that speed of mind is the fastest. There is no other entity in this world which can compete mind in speed, except God. Speed of light and sound fall far behind the speed of mind. Astronauts have reached the moon, lakhs of miles away. But, it takes no time for their minds to arise there, come out and inspect stones and sand on the surface of the moon, even while relaxing in their rolling chairs in their houses on the earth.

That is the power of the mind. Such a powerful entity is there in all of us. We may realize its potentialities. We hardly utilize five to ten per cent of its potentiality. We must motivate our mind to utilise all its latent powers. When it comes to the right path through the prayer in the *mantra*, our entire life is transformed and elevated to higher pedestals.

There are five such *mantras* in the *Yajurveda*, relating to mind. I will be unfolding them one by one in my talks.

You have also to concentrate your mental power. In meditation, you try to visualise that luminous entity of mind through your inner divine light. You have also to realise and visualise how that triple process of senses, mind and intellect is united so quickly inside your astral body.

When you fix your inner gaze, between the eye-brows in your forehead, which is known as the plexis of command (*ajñā-cakra*), you will perceive a pleasing luminous light appearing there. By practice, it enlarges till it becomes a big light. Absorbed in this Divine Light, you will feel the touch of Blissful Lord. Even your mind and intellect would become absolulely calm and quiet. In this state of thoughtlessness you will float in the peaceful, blissful experience.

By the grace of God, enjoy your relaxed meditation, and have the touch of that Blissful Lord...

OM

FOURTH MEDITATION : JULY 17, 1979

THE HYMN

यत्प्र॒ज्ञान॑मु॒त चेतो॒ धृति॑श्च॒ यज्ज्योति॑र॒न्तर॒मृतं॑ प्र॒जासु॑ ।
यस्मा॒न्नऽऋ॒ते किं च॒न कर्म॑ क्रि॒यते॒ तन्मे॒ मनः॑ शि॒वस॑ङ्क॒ल्पम॑स्तु ॥
य० अ० ३४ । मं० ३ ॥

Yat prajñānamuta ceto dhṛitiśca yajjyotirantaramṛitam prajāsu,
Yasmānnaṛite kiṃcana karma kṛiyate tanme manaḥ śiva saṃkalpamastu.
Yajuḥ. 34.3

ITS MEANING

Yat	: That mind which is
Prajñānam	: wisdom,
Cetaḥ	: consciousness,
Uta dhṛitiḥ ca	: and power of holding and which is
Antar amṛitam	: inner immortal
Jyotiḥ	: light
Prajāsu	: among all the senses;
Yasmāt ṛite	: without which
Kiṃ chana karma	: no action
na kṛiyate	: can be performed:
Tat me manaḥ	: that my kind
Śiva saṃkalpam astu	: may always be of noble reflections.

IN VERSE

Equipped with all the special wisdom,
Consciousness and holding power,
This mind is the luminous tower
Among all the senses and their kingdom.

Without whose touch no sense can work
And with this immortal, each action sparks.
May that my mighty mind inspire
All noble deeds and thoughts so pure.

Mind is a great power. Even mountains can be moved by determination of the mind. Actually, it had happened also. Napolean Bonaparte was leading his forces. The Alps mountain came in the way. We all know his famous words : "There shall be no Alps." He did cross the Alps with his forces and achieved victory. How could he do that ? The determination of his mind prompted him on to conquer even the mountain. Such power of the mind, we all have within us. We are discussing this powerful entity.

Mind is formed of the ego element of the Cosmos. During the process of creation of this Universe, Cosmic ego was created. That Cosmic ego, gave birth to three inner things. Mind was one of them. It possesses two qualities of this Cosmic ego, *i.e.*, knowledge and movement (*sattva and rajaḥ*). These two temperaments of the Cosmic ego have created our mind. Since, it is an effect of that cause, it has these two qualities inherent in it and also has a part of the third quality of steadiness (*tamas*).

It refers to these qualities of the mind. The first is special knowledge (*prajñānam*). Mind has got capacity to attain special knowledge, special wisdom. You should see whether your mind has

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got this quality or not. Is your mind in a dormant state ? Has your mind so far attained special knowledge within itself or not ? If it does not possess it, you should try to cultivate it. This knowledge is existing in your mind, but you have only to dig it by self-motivation. Your mind should always be full of this special knowledge and wisdom.

The second quality of the mind is consciousness (*cetaḥ*). This knowledge, has to be translated into action. You have to be conscious of this knowledge. Are you aware of it ? What happens in life ? Often we know that a particular action is the correct thing to do ; but we do not do it. At other times we know an action to be wrong, but still we do it. We persist, why so ? It happens, as our second faculty of mind, the consciousness, has not awakened fully within ourselves. Awareness has not yet developed in our mind. Our mind is capable of that consciousness, provided we feed awareness into it. Usually, bad habits pile up. Bad habits die hard. A youngman starts smoking. He is aware of it as a bad habit. Everyday, he reads in the papers that smoking may spoil his lungs, may give him heart trouble or even develop cancer. But he is strongly under the clutches of that bad habit. He is unable to give it up. Why, because that awareness has not yet developed in his mind. It is in a dormant state. So, the second quality of consciousness is as important as knowledge itself. If you have knowledge, but you do not translate it into action, what happens ? It will not do you any good. You have a prescription of the doctor in your hand. You repeat that prescription. Will it cure you ? No, unless you translate that into action and take medicine, you will not be cured. So, the most important thing in life is to translate your knowledge into action or consciousness.

The third quality of the mind is holding or retaining (*dhṛiti*). Whatever you listen, you should preserve it. You should not hear from one ear and let it pass from the other. We listen to many sermons and read much literature. What happens ? At that particular moment, the fleeting effect is there on our minds, but very soon we forget. Why, because the quality of holding it has not developed within ourseleves. We have to develop that quality of retaining in the mind. A story illustrates it. At a certain spiritual gathering some devotees were sitting and listening to the discourse of a sage. A young prince passing by on horseback, too heard that sermon. Immediately, he left his horse and went to a solitary place. He spent about ten years in meditation and realised his own-self and God in *samādhi*. He achieved the cherished divine spiritual knowledge. He wanted to pay his regards to the sage. He came back to the same spot to pay his respects to that saint. He saw that all the people were sitting as usual listening to the discourse. He started shaking their heads one by one. The sage said, "What are you doing ?" He said, "I want to know whether these are human beings, or simply poles or mounds of earth. I had heard your sublime sermon only once and translated all that into action. Here am I, having realized that divine knowledge. These people have been hearing for the last ten years but without any effect on them. Are they mere statues in human form ?" There was a loud laughter.

This illustrates that whatever you hear or read you have to contain that within yourselves, safely preserved. You have to practise that, and by and by your life will become enlightened and devoted.

These are the qualities of mind described in this *mantra*. Special knowledge, consciousness, movement and containing that particular knowledge are the three qualities of mind. You have to perceive all these qualities, when you sit in your meditation. You penetrate into your mind. See that luminous light, and see whether it is full of knowledge ; whether it is moving or dormant ; and whether it has the quality of retaining these or not.

Further, this *mantra* explains that amidst all these senses, mind is like an immortal flame. It always imparts light to all these senses. Without its guidance no action can be performed by the senses.

In this *mantra*, different qualities of mind have been explained. We have to utilise all these qualities in our practical lives. That has to be the aim. We often forget the aim and wander aimlessly all our lives. The aim is to achieve blissfulness and peace in our lives through these mental qualities. This peace is not attained in a cave. Our *yoga* is dynamic. You are in a deep struggle of life. While performing your duties and all the superb actions, you should walk as a *yogī* walks. With your inner noble qualities, your heart beats should be for humanity. You should do whatever good you can for your neighbours. Mahārāja Ji is one of the greatest *yogīs*, of our times. His life is full of activity. He is continuously busy writing a book now-a-days for the welfare of humanity.

Thus, a *yogī* is always awake. He wants more and more of knowledge and wisdom. He preserves within his own-self all the pearls of wisdom and strings them into a beautiful garland of life.

An ideal pure life is the goal. Agitations, as a result of your previous actions torment you. But, with your awareness and wisdom, you have to brush them aside and keep the poise and purity of your mind.

Today, you can enter mental horizon during your meditation. This mind is poised in your head in *brahma randhara*. It is very active; always moving. Because of its quality of knowledge (*sattva*), it picks up impressions from the senses. Due to its quality of movement (*rajas*), it passes on orders to senses which start working. So, you see with your inner divine light how this mind shines like a moon or a pole-star, with its qualities of wisdom, conscious awareness and holding power.

When your mind remains awake, bad things cannot affect your life. A thief can enter only when the master of the house is asleep. With an awakened mind evil germs cannot raise their heads. So, in your meditation, you put your inner gaze between your eye-brows and keeping yourself relaxed, concentrate only on the mental faculties explained in this *mantra*. Other thoughts will enter to disturb your concentration. But, you have to throw them into this ether. You may hear some noises, like the flowing of a rivulet, in the beginning. Gradually, all outer-noises will cease. You will hear some inner voice. *Japa* of *Om* or *Gāyatrī mantra* is there to help you.

Offering prayers to God and with Mahārāja Ji's benediction, you can sit down and experience those higher planes of blissful meditation.

OM

FIFTH MEDITATION : JULY 18, 1979

THE HYMN

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः ।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥
य० अ० ३४ । मं० २ ॥

Yena karmāṇyapaso manīṣiṇo yajñe kṛiṇvanti vidatheṣu dhīrāḥ,
Yadapūrvam yakṣamantaḥ prajānām tanme manaḥ śivasaṃkalpamastu
Yajuḥ. 34.2

ITS MEANING

Yena	: This mind by which
Apasaḥ	: the pious,
Manīṣiṇaḥ	: the thoughtful and
Dhīrāḥ	: steadfast people
Karmāṇi kṛiṇvanti	: do their actions,
Yajñe	: as a noble sacrifice,
Vidatheṣu	: in their struggles of life
Yadapūrvam	: and which is an unheard of
Yakṣam	: unique master
Antaḥ prajānām	: of the inner senses,
Tat me manaḥ	: that my mind
Śiva saṃkalpam astu	: may always be of noble reflections.

YOGA MEDITATION

IN VERSE

Motivated by mind, the thoughtful pious
Remain steadfast, above all vice
And offer themselves as a sacrifice
In struggles of life as oblations so nice.

A luminous entity amongst all senses,
An unheard of divine master of senses,
That my mind may always reflect
Noble thoughts and deeds so perfect.

Through our talks on the mind, we have come to know that it is indeed a great power. Yesterday, discussing a Vedic *mantra*, we realised that this mind is capable of achieving the highest wisdom. It is capable of ever consciousness. It has the capacity of retaining this knowledge.

Now, what is the advantage of having all that knowledge? In our day-to-day life, how to utilise this power of mind ? We should penetratingly peep into ourselves, and discern in our inner-self, the dormant or awake germs that disturb us. We should attempt to analyse our weaknesses and drawbacks that do not allow us to tread the higher spiritual path. When we peep into the inner-self, we find layer upon layer of impressions (*saṃskāras*) of our actions of this life and those of our previous births, impregnated into our sub-conscious mind (*citta*). These impressions lead us to commit sin and vice.

How to rise above such a sinful state and how to become pure and lead a life doing noble deeds? This is explained in the *mantra* of today.

The power of mind, propels the pure, the meditative and steadfast people to act in their struggle to exist in a spirit of sacrifice.

Mind is an unprecedented and unique entity amongst all the senses. Therefore, our mind should always reflect noble thoughts.

Life is a constant struggle and we ought to face it boldly. The important idea expressed in this *mantra* is, that all our actions should be motivated by the spirit of sacrifice (*yajña*), God has created beings with *yajña*, as explained by Lord Kṛiṣṇa in *Bhagavad Gītā*.[1] So, while facing the struggles of our lives, we ought to offer ourselves in a spirit of sacrifice in the service of humanity at the lotus feet of God. God is best seen in the human heart, so, doing a good to fellow beings, is the only best way to serve God.

In order to achieve this state of sacrificial life, we have to condition ourselves. Three things are ordained in this *mantra*; we have to be pure, meditative and steadfast.

Purity of mind is the primary requirement. How to be pure? Innumerable impressions engross our sub-conscious mind (*citta*) from times immemorial. Dormant germs of impurities are lying there. We have to be aware of these and destroy them through the flame of wisdom. Our mind is equipped with both the power of wisdom and awareness. We have simply to awaken such a power by self-motivation and prayer. Once freed from an evil impression, we become pure (*apasaḥ*). Purity of mind generates power of meditation and steadfastness.

So, fortified with these three-fold qualities of our mind, let us start performing noble deeds and offer them to Lord as a sacrifice. We always offer our best to noble persons. So, we offer best deeds to God and surrender ourselves to Him. When we approach our Master with a clean heart, a pure mind and a chaste intellect and offer these in a spirit of complete oblation, automatically Lord's grace is bestowed on us. Our entire inner-self will overflow with His blissful blessings.

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[1] Saha yajña prajā sṛiṣṭvā.
सह यज्ञ प्रजासृष्ट्वा ।

Thus, through the power of mind, when we turn pure, thoughtful and steadfast, all our actions are inspired by God and we do only noble sacrificial deeds.

Further, it is mentioned in the *mantra* that the mind is a great sublime entity (*yakṣa*) amongst all the senses. It is an unheard of and unprecedented (*apūrva*) entity which controls all our senses.

Our senses too are quite stubborn and powerful. These are naturally attracted towards their objects. These have tasted the temporary joys of sensual pleasures. If these are not controlled properly, these will drag the mind also with them.

But, these senses have not to be suppressed forcibly. As suppression leads to an immediate reaction and senses revert to their objects with redoubled vigour. So, there should be sublimation and not suppression. When you sublimate, you will fill yourself with all the noble thoughts and noble deeds. Then, bad thoughts shall have no shelter. If you develop good habits with the awareness of your mind, bad habits will cease to raise ugly heads. If you cultivate bad habits by falling into bad company, then noble pursuits will be out of your reach. Realizing the divine power of your mind, motivate it and propel it to sow the seeds of noble thoughts. All the actions will automatically be pure. All the senses will enjoy the higher spiritual bliss. Ordinary sensual pleasures will become insipid against the purer taste of higher spiritual values.

Thus, each word of this *mantra* is a spring of inspiration. God is all purity. So, you could invite that absolutely Pure entity, only when you yourselves become pure. You have to keep aloof from all the sins and brush aside all the dirt from within. Only then that pure blissful Grace of God will flow in your clean hearts. You will develop the quality of deep meditation and enjoy the Grace of God in your steady heart.

These *mantras* are a great treasure that you would be taking with you while going back to your countries. These will surely help you in your meditation.

Today, in your meditation you may ponder deeply the ideas you have heard. You alone know your weaknesses. Note which thought waves disturb your mind in meditation. Out of the five senses, identify those which are more turbulent and agitating. Try to throw away such disturbing thoughts in the ether. Once you are aware of them you can quieten them and put them to sleep.

You know that the particular seat of the mind is in your head region (*brahma randhra*). You know that it shines like moon. It is ever active and vibrating. But by your motivation it will become quiet. It will think only of higher spiritual things. This is called meditation for higher knowledge.[1]

Soft ond slow movements will remain there. But as you go on enjoying this peaceful state, a moment will come when these purer thoughts also stop. A thoughtless state comes.[2] There is no movement of the five senses of knowledge. Mind becomes quiet and even the intellect does not move at all. This is called the highest state. You float in that peaceful and blissful atmosphere. There remains only that touch and feeling of Bliss. Try to remain in that blissful experience and drink the divine nectar. This is the final goal. This is the realization of God and your own soul.

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[1] Saṃprajñāt samādhi.
संप्रज्ञात् समाधि ।

[2] Yadā pañcāvatiṣṭhante jñānāni manasā saha,
Buddhiśca na viceṣṭate tāmāhuḥ paramām gatim. Kaṭhopaniṣad, 6-10
यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ।। कठोपानिषद्, 6-10

Attain the Grace of God by your prayers and by your own firm determination, sit in your meditation and do enjoy this highest Bliss.

OM

SIXTH MEDITATION : JULY 19, 1979

THE HYMN

येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥
य० अ० ३४ । मं० ४ ॥

Yenedam bhūtam bhuvanam bhaviṣyat parigṛihītamamṛitena sarvam,
Yena yajñastāyate sapta hotā tanme manah śiva saṃkalpamastu.
Yajuḥ 34.4.

ITS MEANING

Yena amṛitena	: That immortal mind by which
Bhūtam	: the past,
Bhuvanam	: the present and
Bhaviṣyata	: the future
Sarvam parigṛihītam	: all is well known ;
Yena	: by which
Sapta hotā	: the seven inner entities (five senses of knowledge, the mind and the intellect) offer their oblations and
Yajñastāyate	: keep on the inner fire of sacrifice illumined.
Tanme manaḥ	: My that mind
Śiva saṃkalpamastu	: may always be of noble reflections.

Immortal mind e'r attached to God
Attains lofty heights through yogic perfection,
Then present, past and future knowledge
Unfolds itself to its divine perception.

Who motivates the seven entities
Of mind, intellect and five senses,
To lit the inner sacrificial fire
To elevate life above all mire.

That mind of mine may e'r inspire
Noble reflections to lead higher and higher.

On 9th July, most of you had witnessed the initiation ceremony (*dīkṣā*) here in the Yoga Niketan Ashram, Pahalgam. Sacrificial fire of *yajña* was lit with the chanting of Vedic *mantras*. Disciples were sitting around the sacred fire. All of them were offering their oblations. They were ready for being initiated into the spiritual life.

Just imagine a similar *yajña* being performed in your astral body in your brain region (*brahma randhra*). Seven devotees are taking part in this inner *yajña.* Five young damsels are sitting around the sacred fire. Each has her own peculiarity. First one has a melodious voice. She is humming divine songs. The second has got a beautiful and charming look. The third damsel is full of fine juicy taste. The fourth emits divine fragrance, and the fifth damsel is an embodiment of soft touch. On the other side of the sacred fire is sitting their Captain. He is personified youthfulness. Old age never enwraps him. The presiding deity of this *yajña* is a sobre lady possessing the discriminating power of wisdom in her.

These inner seven luminous entities are five senses of knowledge, the mind and the intellect. The first damsel represents the sense of hearing, the ears, (*śabda*). Second is the sense of sight, the eyes (*rūpa*). Third is the sense of taste, the tongue (*rasa*). Fourth is the sense of smelling, the nose (*gandha*). And the fifth damsel is the sense of touch, the skin (*sparśa*). Powerful mind is represented by the young captain and the sobre lady represents the intellect.

All these are being initiated to take a vow to think and act in a spirit of sacrifice. When all these will be inspired by sacrificial thoughts, the whole outlook towards life will change. Individuals will be transformed into new spiritual lives. Families will start living in harmony. Societies will become free from strifes. Nations will rise above the power hunger to usurp power. Humanity will have a sigh of relief and live in peace and happiness.

This is the beautiful inspiration given in this *mantra*. Mind has got the capacity to have the knowledge of the past, present and the future. The capacity is there. But it depends upon the development of that potentiality. Yogīs can develop that potentiality. You are on the way to *yoga*. Even you could develop the potentiality. Even you could develop such powers. Mind is described here as immortal *amṛita*. Through this immortal mind, past, present and future could be known. *Yenedam bhūtam bhuvanam bhaviṣyata parigṛihītam amṛitena sarvam*).

Further, it is explained that in our astral body there are seven luminous entities, the mind, intellect and five senses of knowledge. What are these doing? These keep the inner fire of sacrifice illumined by giving oblations. These are called *hotās*. (*Yena yajñastāyate saptahotā*). This inner spiritual *yajña* is performed by every one of us, whether we realize it or not. It is being performed every day, every moment of our life.

As such, our mind and intellect should all be inspired by the spirit of sacrifice and our senses should always do sacrificial, pure deeds. Our entire life should be an embodiment of sacrificial *yajña*. This is the foundation of our Vedic thought. This is a symbol before us. What is being done in the *yajña*? We offer the wooden sticks, the butter oil and all the fragrant herbs in the sacrificial fire. These sacrifice themselves and become part and parcel of the fire. Fire accepts them and dissects them into minutest particles. The flame goes up in the ether to purify the air. Similarly, all our ideas, our emotions, our thoughts should lead to sacrificial deeds. This word *yajña* is derived from the root *yaj* which means : (1) propitiation of God ; (2) sitting together in harmony ; and (3) charity. *Deva pūjā, saṃgatikaraṇa and dāna*).

What are we doing in a *yajña*? We chant *mantras*, praising and praying to the powers and glories of God. "How kind you are, our Lord, You have created this universe for our enjoyment. The sun, the moon and all other luminous nabulae in the firmament are shining with your light. Please goad us on to noble paths." Thus, we glorify His powers in the *yajña*. This is *Deva pūjā*. Its other meaning is respect for the noble and learned people and appreciation of their services.

The second idea of *yajña* is harmony. Sitting around the sacrificial fire, in one posture, we chant the *mantras* in the same meter and same rhythm and offer oblations to the fire. We also develop harmonious thinking and acting. This inculcates in our minds, the idea of harmony amongst the people, harmony amongst the families, harmony amongst the societies and harmony amongst nations. The entire humanity can breathe the breeze of harmony.

The third meaning of *yajña* is charity. Without knowing, a man who is performing this *yajña*, is doing charity. What is that charity?

Purified air coming out of the sacrificial fire, spreads in the ether. It is not confined to ones own particular house or hut. It is inhaled by all the neighbours. Pollution of air is stopped. Such an idea of sacrifice (*yajña*), kept before ourselves, shall motivate our minds and senses to think and act in that spirit.

Usually, when there is no control, our senses go astray. These are forcibly attracted towards their objects. When these senses are performers of sacrifice (*yajña*), these are purified. Every act is an act of purity. There is no selfishness. Every human being would like to do some good to others. Individual gets purified, society is on an harmonious way. Humanity is transformed into a higher spiritual way of life. All this could be achieved through the purity of mind for which this *mantra* says, "that my mind should always be full of noble thoughts." So, today, while sitting for meditation, you witness this holy drama of *yajña* being performed within your mind. Just as you have been seeing light in your forehead, between your eyebrows, similarly imagine this sacrificial light being illuminated by the trio, the senses, the mind and intellect in your astral body.

Your sub-conscious mind will develop this habit of purity. Your life will blossom with lilies and roses of noble sacrificial deeds. So, go deep into your meditation and enjoy the blissful, peaceful state.

OM

SEVENTH MEDITATION : JULY 20, 1979

THE HYMN

यस्मिन्नृचः साम यजूꣳषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिँश्चित्तꣳ सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥
य० अ० ३४ । मं० ५ ॥

Yasminnṛicaḥ sāma yajūṇṣi yasmin pratiṣṭhitā rathanābhāvivārāḥ,
Yasmiṇścittam sarvamotam prajānāṃ tanme manaḥ śiva saṃkalpamastu.

Yajuḥ. 3.45

ITS MEANING

Yasmin	: That mind in which
Pratiṣṭhitā	: reside
Ṛicaḥ=Sāma=Yajūṇṣi	: Ṛigveda, Sāmaveda, Yajurveda and Atharvaveda
Ratha=nābhā=vivārāḥ	: as the spokes are joined to the nave of the chariot,
Yasmin=cittam=otam	: that sub-conscious mind in which are woven
Sarvam prajānām	: all the impressions of the actions of the senses,
Tat=me manaḥ	: that my mind
Śiva saṃkalpam astu	: may be of noble reflections.

IN VERSE

As the spokes are fitted in the nave of a wheel
So all wisdom lies in the mental keel,
In the mind are placed Ṛig, Yaju and Sāma
Vedic wisdom divine, so cooling a balm.

Deep in the layers of sub-conscious mind
Are lying impressions of all kinds,
They agitate and cause all tension
All affliction in human mansion.

May that my mind be e'r divine
Reflecting thoughts all noble and fine.

Yesterday, we considered the power of senses and mind. Mind is described as untouched by old age (*ajiram*), ever young, ever green, ever active and moving. Intellect is that divine lady which has got the power of discrimination. The senses are putting their oblations into the inner sacrificial fire. In this allegory one thing is common to them. These were all chanting Vedic *mantras* while offering their oblations. Where from do these *mantras* come ? We have to ponder over their problem, today.

In the beginning, when God created this Universe out of the subtle Matter (*Sūkṣma Prakṛiti*), at the primary stage, young men and women were created. Simultaneously, need arose for their guidance. There must be some means by which they could get education, guidance and light to lead their lives happily and successfully. This was the time when these four Vedas appeared. How and where did they appear ?

As described in the Vedas themselves, these *mantras* appeared in the minds of four seers (*Ṛiṣis*) known as Agni, Vāyu, Āditya and Aṇgiraḥ.

These were the four great seers who were born after enjoying their deep state of salvation. The words of Vedic *mantras* were already there in the cosmos. These four seers united their minds with cosmic waves and attracted these *mantras* and heard them in their hearts by their great yogic powers. This is how the four Vedas were revealed in the minds of four sages, who were top-most in their yogic powers.

We are considering the powers of mind. It has got great capacity. It can attract these Vedic *mantras* from the cosmos. Word is a natural phenomena of this ether. It never dies. It remains there. I am delivering this speech and it is being tape-recorded. Anybody can replay and hear my voice. Wireless messages work on the same principle. Thus, Vedas, once revealed in the minds of the great seers, have been kept intact since millenia. These have been learnt by listening from teacher by taught and from father to son. Therefore, the Vedas are called *Śrutis, i.e.,* these texts which have been listened by one person from another person.

Today's *mantra* dwells on this power of mind. It explains that, in mind reside *Ṛigveda*, *Sāmaveda*, *Yajurveda and Atharvaveda* (*Yasmin ṛicāḥ sāma yajūnṣi*). All the *mantras* are placed in this mind, like the spokes are fitted in the nave of a chariot (*Yasmin pratiṣṭhitā rathaṇābhāvivārāḥ*). All the spokes are there when wheels of a chariot move. Similarly, the Vedic *mantras* are there in the womb of mind.

Further, it is explained in this *mantra*, "that mind in which are woven all the impressions of the sense activities. My mind may always reflect noble thoughts." (*Tanme manaḥ śiva saṃkalpamastu*).

The *mantras* recited express deep wisdom. The mind is repository of their wisdom. As the seers had all the *mantras* in the mind, similarly, each one of you can have this wisdom in his or her mind. Your mind has that power. Now the *mantras* are available in print. I am reciting and you are listening to them In the beginning, such a facility was not available. The words were simply attracted by the great seers through yogic powers of their mind. Mind has that wisdom of the Vedas. The question arises, what for?

All of us have impressions of our sense activities. Whatever action we do, two things appear immediately. One is its fruit or result, and the other is an impression of that action. These impressions are inlaid in our sub-conscious mind (*citta*) Through the wisdom from these Vedic *mantras* and acquired awareness, we have first to see those impressions (*saṃskāras, vāsanās*). These are the causes of all the agitations in our lives. Whenever, these get their proper atmosphere and food, these raise their head. These force your mind and senses towards the achievement of their objects which you have tasted in this life or even in some previous life. Perforce these impressions, passions arise and overpower you. You know that certain actions and defects are bad, still you fall prey to them.

Passions, lust, anger, greed, attachment and ego disturb you often. How to pacify them? In your sub-conscious mind (*citta*) is preserved special wisdom (*prajñā*), which has already been explained. This special wisdom acquired from Vedic *mantras*, helps you to calm all these passions. The fire of that wisdom can burn seeds of those impressions (*Dagdhabīja* as we call it in Sanskrit) or you can make them asleep. So long as these impressions are aggressive, all sorts of agitations will spring and imbalance you. Your equilibrium will be lost and your intellect deluded. You will feel lost in wilderness.

This is the beauty of this *mantra*. It reveals the immense power of mind to attract this divine wisdom. Thus, illuminating yourself through wisdom, you can motivate your mind to lead an ideal and pure life.

By and by, you develop control over your physical body. The next step will be to free yourself from the bondage of your astral as well as causal body. These are bonds of iron, silver and golden chains which bind ones soul. By the grace of God and through wisdom, these chains will be broken. That shall be the auspicious moment when you will long only for the ultimate salvation. (*Kaivalya prāgbhāram cittam*). You will be prepared at that moment to plunge into the blissful eternity.

Just as sound travels in the ether, similarly, your soul will travel with that God consciousness. Freed from all bonds, the trouble, and distress of birth and death, you will reach that highest state of blissfulness of salvation (*Mokṣa*).

Even in this life, if you want to taste that bliss, (*Jīvana Mukti*—जीवन मुक्ति) you have to slash your bonds. You have to detach yourself from these agitations which lead you astray. You have to reach that calm and blissful state through your wisdom. You have to motivate your mind thus, "Oh my mind! you are a divine luminous power. Always fill me with noble and high thoughts, so that I may soon reach that highest state of Bliss."

Today, you may meditate upon the faculties and potentialities of your mind. You may deeply concentrate on whatever you have heard. Then quieten your mind and be ready for the peaceful state. When calm and peace prevail within, one is in the state of realization of one's soul. Attaining this blissful state, one realizes God consciousness.

So, with the Blessings of lord and your own determination, go deep into meditation and float like a free bird in that blissful horizon.

OM

EIGHTH MEDITATION: JULY 21, 1979

THE HYMN

उत स्वया तन्वा३ सं वदे तत्कदा न्व१न्तर्वरुणे भुवानि ।
किं मे हव्यमहृणानो जुषेत कदा मृळीकं सुमना अभि ख्यम् ॥
ऋ० ७।८६।२॥

Uta svayā tanvā saṃ vade tatkadā nvantarvaruṇe bhuvāni,
Kiṃ me havyamahṛiṇāno juṣeta kadā mṛilīkam sumanā abhi khyam.

Ṛig., 7.86. 2.

ITS MEANING

Saṃ vade tat	: He talks
Uta svayā tanvā	: to his ownself (a soliloquy),
Kadā nu	: when shall I
Bhuvāni	: enter
Antaḥ varuṇe	: into the cherishable noble Lord.
Kiṃ juṣeta	: Will he accept
Me havyam	: my sacrificial oblations
Ahṛiṇāno	: unhesitatingly ?
Kadā	: When
Abhi khyam	: Shall I behold
Mṛilīkam	: that bliss showering Lord,
Sumanā	: with my pure noble mind.

IN VERSE

When shall I have my abode
In the temple of
Cherishable
Adorable
LORD !

This is a soliloquy!
Tormented and tired
Devotee asks to his own self ;
"Shall my Lord accept
With a smile
Unhesitatingly
The oblations of my noble deeds ?

With a mind
Cleansed from all impurities,
When shall I behold Him the
Giver of all happiness
All Bliss ??"

Ever since man was created, he has an unsatiated thirst in his heart, for joy, pleasure and happiness. To achieve it, he wanders hither and thither. Immediately, that most attractive delusion (*māyā*) of the subtle matter (*prakṛiti*) comes before him. He is forcibly attracted towards that delusion. Senses feel joy and pleasure when they contact their objects, and are automatically attracted towards them. These feel that their thirst will be quenched. But all these joys are momentary. These are fleeting. Once the taste of momentary sensual pleasures is over, which is a natural phenomena with all such pleasures, aversion begins. Just as when you put oblations of butter oil in the burning fire, it momentarily flares up all the more; similarly, more you want to quench your thirst, you feel more thirsty. Peace evades you. Humanity, in fact, appears to be running after a mirage. The only action that can quench the thirst of human heart is prayer. Realisation of God, is the reality. When one falls into the gutter of sensualities and is absolutely dis-appointed, one starts searching reality. One says, "where is real bliss? Where is that joy, that peace which is lasting? Where is that happiness, which becomes part and parcel of myself."

This is the time when a devotee starts peeping into the spiritual field. He invokes God. He pines to meet that God consciousness. When he has once known that all these pleasures, the so called pleasures are momentary, fleeting and the end of them is not pleasure but agony, he becomes dejected, disillusioned and disappointed. His heart yearns for unity with that Gracious Lord, who is all peace, all Bliss, all happiness. He says, "what is the oblation that I can offer you, O my Lord! so that I may see you face to face?" He offers oblations of noble deeds filled with noble thoughts. Again, he cries like a child, "when will that precious moment come. Oh my beloved Lord! when I will sit in Thy lap and see Your face and all my desires and aspirations will be fulfilled and I become a peaceful, blissful entity? When shall that perennial flow of bliss (*ānanda*) become part and parcel of my soul?"

Lord has not to appear from anywhere. He is omnipresent and is already there within us. He is reflected in the mirror of our heart. The moment we want to see him, we can see him. But how? The *mantra* of today guides us. It is soliloquy. He talks to his ownself and addresses his Lord (*kadā nu antar varuṇe bhuvāni*) "O my cherishable Lord! When will that auspicious moment come in my life, when I will enter into Thee, the Highest? When shall I enter into Your kingdom of heaven, of bliss, peace and happiness?" Further, he says, (*Kiṃ me havyam ahṛiṇāno juṣeta*), "When will You accept my oblations unhesitatingly? I have experienced the so called worldly pleasures. My peace of mind is all disturbed in that filthy atmosphere.

I have come out of that. Now, I am waiting only for your Grace. Tell me when that opportunity will come ?" (*kadā mṛilīkam sumanā abhi khyam*), "When shall I see You, who is giver of all happiness, with my good mind ?"

While doing our noble duties and offering our sacrificial deeds as oblations to Lord, we invoke him. Oh my Gracious Lord ! now come. I have got no more patience to wait for your bliss. Just as a fish is out of water, similar is my condition. I want to unite with You. Please shower Your blessings. Come and let me see You face to face. Let me realise You in my own soul."

Human soul is pining for permanent bliss and God is the abode of that bliss. He is a fathomless deep sea of that bliss (*ānanda*). When the soul enters into that blissful God consciousness, all these feelings start coming into that soul and it becomes blissful, peaceful.

All this is possible on one condition. First, he has to offer his noble oblation. So long as there is dirt in the mind, we cannot behold our Lord within us. You want to look at a mirror. If the mirror is absolutely neat and clean, only then you can see your face. If it is full of dirt, you cannot see your face.

Again, if that mirror is moving, you cannot see your face clearly. You have to keep it steady. If there is a veil between the mirror and yourself, even then you cannot see your face. Similarly, this mind has to be freed from all these things called *mala*, *vikṣepa* and *āvaraṇa*, *i.e.*, dirt, unsteadiness and veil. Then, you realize the reflection of God in your subconscious mind (*citta*), which is pure, steady and free from any veil of ignorance. Kabir was a great Indian saint. He says, "when my mind becomes pure like the water of the Gangā river, then God comes after me saying, O Kabir ! Kabir ! wait, wait, I am coming." The stanza reads in Hindi :

Kabirā mana nirmal bhayā jaise Gangā nira
Pāche pāche Hara phire kahat Kabirā Kabirā.

Thus, God will call you also, "Oh my devotee! my beloved son, wait ! I am coming." And He is already there in your heart, waiting for you. The only condition is that you have to make your mind absolutely pure. All the filthy disturbing agitations have to be destroyed. All the impressions (*saṃskāras*) that are piled there layer upon layer, have to be put to deep sleep. In that calm, pure mind, God's grace will automatically descend. This light is always there. It is we who have closed our eyes and cry, "We do not see, we cannot see. Where is light ?" The moment you open your eyes, light is there. Similarly, the bliss of God is always there. Only we have locked the inner doors of ourselves. The moment we unlock them, we are one with that blissful reality of God consciousness.

So, go deep into your meditation and see that wonderful, powerful, luminous entity of mind which is working in your head region. There is an egg like-formation which is the orbit of intellect. On the top of that is the mind passing on its glowing rays to all the senses. You may try to realise all this.

Try to think over whatever I have told you this morning. After all, every body wants to attain this blissful state. That is the goal where we have to reach. We will achieve that only when we become noble minded. Taking your mind out of these objects or senses, putting it only on the spiritual path and invoking God's grace, your mind will be directly connected with God. You will become so much absorbed that you will reach a stage of thoughtlessness. At that moment, you will feel the real bliss and touch of God. With these indications, while praying, you may meditate and enjoy that blissful state.

OM

NINTH MEDITATION: JULY 23, 1979

THE HYMN

प॒रोऽपे॑हि मनस्पाप॒ किमश॑स्तानि शंससि ।
परे॑हि॒ न त्वा॑ कामये वृ॒क्षान् वना॑नि॒ संच॑र गृहेषु॒ गोषु॑ मे॒ मनः॑ ॥
अथर्व० ६।४५।१ ॥

Paropehi manaspāpa kim aśastāni śaṃṣasi,
Parehi na tvā kāmaye vṛikṣān vanāni saṃcara gṛiheṣu goṣu me manaḥ.
Atharvaveda, 6.45.1.

ITS MEANING

Manaspāpa	: O my mental sin,
Paropehi	: go away, get off !
Kim śaṃsasi	: Why are you suggesting me
Aśastāni	: undesirable thoughts and deeds ?
Parehi	: Run away,
Na tvā kāmaya	: I do not want you.
Saṃcara	: Roam about,
Vṛikṣān	: in the trees and the
Vanāni	: jungles.
Me manaḥ	: My mind is
Gṛiheṣu	: absorbed in my household duties,
Goṣu	: and in looking after my cows.

IN VERSE

O my mental sin !
Why are you whispering
Into my noble soul
Your ignoble
Evil thoughts ?

Stop it,
Be off !
I have no longing for you,
run off
Roam in jungles,
linger in trees,
My mind
Revels
And travels
In my household heaven,
Taking care of my cattle
And lovely prattle
Of my sweet progeny.

Birds of the same feather flock together. This is a maxim. Pious seek the company of the pious. Wicked wander with the wicked. Similar temperaments attract friendship. We all want to invoke God. He is all Purity. When we peep into ourselves, we find so many tiny, tiny cells of sin within us. So, how can there be a common affinity between the absolutely pure entity and our mind, which is still stinking with sins. Even if God peeps in for a while, He will say, "Oh ! it is stinking. I won't stay here."

The main problem is, how to purify this mind. We may make it so pure that even God may beseech us, not that we should seek Him. After all we are His sons and daughters. He loves us. There are one thousand names of God in the book *Viṣṇu Sahasranāma* in the *Mahābhārata*. It is mentioned that when Bhīṣma Pitāmaha, the great, was lying on the bed of arrows, waiting for his end, Lord Kṛiṣṇa asked King Yudhiṣṭhira to go to him and seek his benediction and sermon. At that time he recited one thousand names of God and asked Yudhiṣṭhira to meditate upon them. Amongst those one thousand names is the name '*Puṣpa Hāsa.*' This means that God heartily laughs when He sees any soul blooming and blossoming with fragrance like a flower. God is happy when he sees any of His daughter or son full of fragrance of purity. He seeks such a devotee. His Grace comes to him automatically.

What is the factor that obstructs us from making our minds pure? A similar question was put by Arjuna to Lord Kṛiṣṇa in Bhagavad Gītā. Arjuna asks :

Atha kena prayukto ayam pāpam carati pūruṣaḥ
Anicchannapi Vārṣṇeya balādiva niyojitaḥ.[1]

"What is that force, Oh Lord! by which, most reluctantly, a man commits sin, as if dragged to it forcibly. He does not want to commit that sin, but still he is forced to do it. What is that motivating force?"

Lord Kṛiṣṇa gives a beautiful reply :

Kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ,
mahāṣano mahāpāpmā viddhyenamiha vairiṇam.[2]

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1. अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेच बलादिव नियोजितः ।। 3.36 ।।
2. काम एष क्रोध एष रजोगुणः सभुद्भवः ।
महाशनो महापाप्मा विद्धयेनमिह वैरिणम् ।। 3.37 ।।

"It is desire and anger which are responsible for forcing a man to do great sin. They are the outcome of *raja* temperament of mind. They are very powerful. Know them as your enemies."

It is desire that pollutes the mind. When desire is not fulfilled, aversion comes. Aversion leads to anger. So, desire and anger become a twin force.

But, desire is there in every human being. It is a natural phenomena. If you had no desire for this spiritual development, how could you come here ? Mr. Marshall has come from Canada, Mr. Rolf from Switzerland and Mr. Glen and Miss Ruth and party have come from Australia. You have all come from far off lands because you had a great desire to develop *yoga* meditation and to have a blissful state of mind.

Such a desire is not bad. On natural divine laws, humanity subsists. We call that *dharma*. Those desires, which are according to Divine Law, are not bad. But those desires which are against laws of the Lord and which upset the moral structure of humanity, are bad. Such undesirable desires which agitate your minds are bad and have to be shunned.

How do such evil desires come ? What is the cause of such desires ? They come out of *rajo guṇa*, the second temperament of the mind. So long as the mind is in its *sattva guṇa*, the first temperament of light, wisdom and purity, these undesirable desires do not raise their heads. But, the moment, the second temperament of action (*raja*) accompanied with the third temperament of ignorance (*tamaḥ*) becomes active, all the bad desires raise their heads. There is such a great force in them that they drag the man forcibly towards sin and he becomes helpless at that time to resist the temptation and falls into that miry bog of sin.

What happens at that time ? The first temperament of wisdom (*sattva*) is over-powered by the second and third temperaments (*raja* and *tamaḥ*). When ignorance over-powers wisdom, one's intellect is deluded. Glittering provocations over-power you and whisper into your ears, "Oh ! What harm is there if I do this little thing ? What will happen ? My desire will be fulfilled." At that time, intellect cannot discern clearly and does not say, 'No, this is not the proper thing to do.' Intellect is shrouded in the darkness of ignorance, and man falls into the pit of sin. So, we have to keep our intellect ever awake to push off any sinful ideas.

This *mantra* explains this very lucidly. The moment such bad ideas enter, the watchful waking man says (*Paropehi manaspāpa*), "O my mental sin ! get away. Why (*kim aśastāni śaṃsasi*) are you whispering into my ears undesirable things. Get off (*parehi na tvā kāmaye*) from here, I do not desire you; roam (*vanāni vṛikṣān saṃcara*) in the jungles and the trees. For (*gṛiheṣu goṣu me manaḥ*) my mind is in my household duties and cows."

The positive idea in this *mantra* is that we should keep our minds always full of noble thoughts. It should always be kept busy doing noble duties. One should look after his household duties, his children, his parents. For keeping his physical fitness, he should take proper care of cows to get copious milk. While performing all these duties, when a man gets free time, what should he do ? He should not keep his mind idle, since 'an idle mind is a devil's workshop.' Whenever the mind is idle put it on to recitation of some *mantra-japa*.

There is a story. A servant came to a master for job. He laid one condition, "whenever there is no work, I will sit upon your head and chop it off." The master thought, "I have got so much work to be done, what is there ?" He gave his consent. The servant started working. He would finish every work given to him in no time and create problem for the master. By the evening the master became very sad. By chance, one saint passed that way. He asked the man why he was so sad. The latter told him his sad tale. The sage consoled him and said "There is no difficulty. You simply put a pole here. When there is no work, you tell the servant to go up and down, up and down till you provide him with some other work." The problem was solved. That is what we have to do with our mind.

Whenever this mind is vacant, put him on to *japa* of *Om* or *Gāyatrī mantra* or any other *mantra* you like. I have given you so many *mantras*. They are real beautiful treasures. The idea is that mind should always be kept busy in noble things. Then the *sātvika* power will come, wisdom and light will always be there, and *rājasika* and *tāmasika* temperaments will be curbed. The germs of sin will have no opportunity to enter the mind. 'Whenever we come, he is busy, absolutely busy. So how can we enter.'

This is the idea of this *mantra*. By keeping our lives ever busy with noble thoughts and noble deeds, always one with God-consciousness, our minds will become absolutely pure, always residing in *sattva* temperament. Then God's grace will automatically come within us.

In our meditation today, we will have to go deep again. We are entering into different temperaments of mind, the temperament of light, action and inertia (*sattva*, *rajas* and *tamas*). We have to see our mind being influenced by these different temperaments. Of course, at present in our deep meditation, mostly it will be in the *sātvika* stage, because of its one point concentration. But the moment it goes off to wordly things, it becomes *rajas* in movement. When you feel lazy, drowsy and you are stagnant, then your mind dips into the temperament of inertia-ignorance (*tāmasik*) state. We have to study and realise these different temperaments of mind in our meditation.

Keep yourselves relaxed, absolutely relaxed. There should be no tension. Your head should be relaxed. Your inner gaze should also be relaxed, because you are here for relaxation, not for any tension. See how Lord comes and picks you up in His lap. Then enter into God consciousness, as if sleeping in His lap, experience His bliss. Feel yourself floating in that peaceful atmosphere.

With the Grace of God, your own firm determination and blessings of Maharaj ji, you enter into your meditation.

OM

TENTH MEDITATION : JULY 24, 1979

THE HYMN

के॒तुं कृ॒ण्वन्न॑के॒तवे॒ पेशो॑ मर्य्या अपे॒शसे॑ ।
समु॒षद्भि॑रजायथाः ॥ ऋ० १।६।३॥

Ketum kṛiṇvannaketave peśo maryyā apeśase,
Samuṣadbhirajāyathāḥ. *Ṛig., 1.6.3*

ITS MEANING

Maryyā : O mortal human beings !
Samuṣadbhiḥ : As the dawn spreads lights everywhere so
Ajāyathāḥ : make your lives awakened and alround luminous.
Kṛiṇvan : By acquiring
Ketum : true light of wisdom
Aketave : in your darkness of ignorance
Peśo : and making pure
Apeśase : your ignoble image.

IN VERSE

O mortal beings !
Awake !
Arise !
Divine dawn
Ignites
The luminous lights.

Illumine your lights
Of minds and intellects
Brushing aside the ignorance
Ingrained in you,
With your awakened
Wisdom bright.

Drive away
The ugly sins
And spin your lives
In a beautious
Hillarious
Swinging sway !!!

Every morning a beautiful drama is enacted. In the eastern horizon, we witness a beautiful young damsel appearing with her crimson rosy cheeks. Heavenly dawn descends. Light spreads all around. Darkness vanishes. Humanity arises. With the spread of dawn, people get busy in their daily activities. Thiefs, robbers and rapists who had their jolly time in darkness disappear ; such viscious evil deeds germinate only in darkness.

Picture to yourself a similar heavenly dawn appearing on your mental horizon. Divine light dawns in the head region (*brahma randhra*) of your astral body. What happens ? All the darkness of ignorance glides away. Sinful passions of sensual activities which were raising their heads in the darkness of ignorance, are blinded. They lie low. The temperament of light and wisdom (*sattva*) arises. In this flame of wisdom, such agitating germs are either burnt or made to sleep. The noble thoughts start springing up. Heavenly dawn arises in the mental as well as intellectual horizon. All the senses become illuminated. A devotee starts enjoying all his noble sacrificial deeds and offers them to Lord. Lord is already there to bless the devotee, with copious showers of bliss and prosperity.

We have to create this image of dawn within ourselves and create a pure atmosphere, a glowing atmosphere of wisdom and purity. Thus we have to make our minds pure. And a pure mind alone attracts, the pure God consciousness. What are the means to awaken this dawn within ourselves.

In *Yoga Sutra* there is a very beautiful stanza: "*Tapaḥ svādhyāya Īśvra praṇidhānāni kṛiyā yogaḥ*." This is called *yoga* of action (*kṛiyā yoga*). You have to do some *yoga* of action by which you can motivate this dawn within yourself and by which all the sinful activities can be brushed aside. This yoga of action is three-fold :—

First is *tapaḥ*, austerity.

Second is (*svādhyāya*), reading of noble, creative literature and reading your ownself;

Third is (*Iśvara praṇidhāna*), prayer, devotion, worship and surrender to God.

These are the three steps by which you can ignite that dawn of luminous wisdom within yourself. *Tapaḥ* is austerity, penance. Impure gold is put in the fire. By its austere burning in the fire, all the impurities are melted and pure gold remains. Similarly, we have to undergo austerities to become pure. There are various types of austerities. Today, I will explain the austerity of mind. In *Bhagavad Gitā*, Lord Kṛiṣṇa tells Arjuna about this austerity in the following stanza :

> "Manaḥ prasādaḥ saumyatvam maunamātmavinigrahaḥ,
> Bhāvasaṃśudhirityetattapo mānasamucyate."[1]

O Arjuna! These are the austerities of mind. First is happiness of mind (*manaḥ prasādaḥ*). You should always keep your mind happy. Whatever may happen, the inner happiness of mind should never be disturbed. Troubles follow our own actions. We have sown something, but during the harvesting period, we weep. We ourselves have done some action. We have to taste its result also. Troubles, difficulties, afflictions have to come to every human being. No human being is above that. But only those who know this penance of mind, face such difficulties with a smile. Their inner flow of happiness and peace is never disturbed.

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[1] मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ।। 17.16 ।।

Second austerity of mind is (*saumyatvam*), tranquility. Your mind should always be tranquil.

Third condition is quietness (*maunam*). You should quieten your mind. But it is very difficult to quieten the mind. Even if you are sitting, all alone, your mind keeps on talking inside, talking and talking. It never stops talking. So, you have to take a vow of quietness (*mauna vrata*) to quieten your mind.

The fourth point is self-control (*ātma vinigrahaḥ*). You should have control over your mind.

The fifth penance of mind is thinking good of others (*bhāva saṃśuddhi*). Your behaviour towards others should be pure. You should always think good of others, never bad. You should act in life according to the famous maxim, 'Do unto others as you wish to be done by.'

These are five austerities of mind. It should always be happy, tranquil, quiet, controlled and always thinking good of others, good for neighbours, good for family members, good for humanity.

Austerity of speech is also mentioned by Lord Kṛiṣṇa, as :

> "Anudvegakaram vākyam satyam pṛiyahitaṃca yat,
> Svādhyāyābhysanam caiva vāñmayam tapa ucyate".[1]

"From your mouth, not, a single word should be uttered which hurts and agitates others mind. Your speech should be truthful, pleasing and beneficial for others. Your speech should have the force of your study of noble rich literature."

The second part of *yoga* action is study of noble and creative literature, not the trash of fictions or sexual literature which may lead your mind astray. In the commentary on *Yoga Darśana*, a stanza by sage Vyāsa is :

> Svādhyāyāt yogamāsita, yogāt svādhyāyam amanat,
> Svādhyāya yoga sampattyā paramātmā prakāśate".[2]

It means : "God manifests itself through the twin process of study and meditation. Whatever you study, try to realize it through concentration and meditation. Through this two-fold action of study and meditation, that light of God will be illumined." Study also means analysing your own-self. Where were you yesterday and where are you today ? Have you gone a step forward or gone backward ? Every morning you should motivate yourself and say, "I feel better and better in every way. I have come here to go ahead and I am certainly going ahead." Thus, you maintain your progress in life.

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[1] अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत।
स्वाध्यायाभ्यसनं चैव वाङ्‌मयं तप उच्यते ।। 17-15 ।।

[2] स्वाध्यायात्योगमासीत् योगात्स्वाध्यायममनत ।
स्वाध्याय योग सम्पत्या परमात्मा प्रकाशते ।।

Third step in action of *yoga* is devotion and prayer to God (*īśvara praṇidhāna*). Sing the glories of God and surrender yourself to Him. Whatever you have attained, it is all the blessing of Lord. Think of His blessings. Always have a positive attitude of mind. Never complain : "O God ! you have not given me wealth. You have not given me power. You have not given me such and such thing." Never do that. He has given you such a beautiful human body—the top-most incarnation of world. This itself is a very grand thing. It comes after many births. You thank Him for that. And whatever actions you do, do them in a spirit of surrender to Him. Total surrender to God. The *mantra* of today explains in brief all these thoughts.

There is a darkness of ignorance in us. We have to transform it into the light of wisdom (*ketum kṛiṇvannaketave*). There is impurity in we mortals. We have to make it pure, by the help of *yoga* of action (*peśo maryyā apeśase*). With the appearance of light within ourselves, we will go ahead on the path of alround progress. (*samuṣadbhir ajāyathāḥ*).

With these inspiring ideas you go deep into your meditation. Just imagine and see these dawns arising within your mental, intellectual and spiritual horizons.

With the help of such lustrous lights, you realize your own-self, and God and feel the peaceful blissful experience.

May God help you. *OM*

ELEVENTH MEDITATION: JULY 25, 1979

THE HYMN

मा सा ते अस्मत्सुमतिर्विदसद्वाजप्रमहः समिषो वरन्त ।
आ नो भज मघवन् गोष्वर्य्यो मंहिष्ठास्ते सधमादः स्याम ॥

ऋ० १।१२१।१५॥

Mā sā te asmat sumatirvidasadavājapramahaḥ samiṣo varanta,
Ā no bhaja maghavan goṣvaryyo maṃhiṣṭhāste sadhamādaḥ syāma.

Ṛig., 1.121.15

ITS MEANING

Te	: By your grace
Mā-vidasat	: please do not destroy
Sā asmat	: our that
Sumatiḥ	: noble intellect;
Varanta	: while bestowing upon us
Samiṣo	: all the desired objects of happiness.
Vāja pramahaḥ	: O giver of all power and wisdom !
Ā no bhaja	: Grant us,
Maghavan	: O God ! Bestower of all prosperity,
Goṣvaryyo	: the wealth of cows, lands, controlled senses and rays of wisdom.
Syāma	: We may ever dwell and revel
Te sadhamādaḥ	: in the realization of thy God consciousness,
Maṃhiṣṭā	: and may become grand, enjoying copious material as well as spiritual prosperity.

O giver of all
Power and pelf !
Do fulfill all
Our noble
Cherished desires.

But while being
So generous,
Pray ! do not destroy
Our that intellect
Which leads us on
To noble paths.

By your Grace
O Bestower
Of all prosperity ?
Fill us with
Treasures
Of land and cattle
And pleasures
Of senses
With wisdom controlled !

May we
E'r be grand
Under the healing touch
of thy
Blissful hand !!!

There is an interesting story in the *Upaniṣads*. Once God entered the astral body of man taking the form of a Yakṣa—a luminous demi-God. All the senses were curious to know as to who this entity was. A conference of all the senses was called to solve the problem. First of all, the sense of sight, which is so powerful, said, "I will go and find who this Yakṣa is." So the sight went there. Yakṣa asked, "who are you ? What is your power ?" She said, "I am fire (*agni*). I can burn anything that comes my way." Yakṣa put a little straw of wood before her. Fire came with full fury, but could do nothing to that small straw. She returned disappointed. Next the sense of *touch* (*wind*) went. "What is your power ?" asked the Yakṣa. "I can blow away everything." The same small straw was put before wind. She came with a terrific speed, but could not move the little straw. It was utter disappointment. One by one all the senses went, but could not know who this luminous Yakṣa was.

Then, the sages narrate in the *Upaniṣad* that, a young damsel appeared. Her name was Umā. She is described as having a golden hue (*Hemavatī*). She said, "I will go and contact this Yakṣa. I will know who he is." As she entered, the Yakṣa disappeared. Who was this young beautiful lady ? It was our intellect (*buddhi*). The demi God knew that intellect had come and she would know him immediately. So he disappeared.

This allegorical illustration refers to intellect which is the most powerful entity. Intellect alone helps us to realize God. Out of all the inner senses, intellect is the most powerful instrument in our astral body, by whose aid we can realize all these inner organs, inner subtle entities in our physical, astral and causal bodies. You can appreciate the importance of this intellect. In every day life, an intellectual man alone can amass riches. Wealth is very important for every householder to get his daily bread and lead a comfortable life with his family. In that also, intellect plays a prominent part. Without economic freedom, you cannot even have progress in spiritual life. As long economic burden is there on your head, how can you dream of spiritual advancement ? Some of you are coming from outside India and from thousands of miles away. Hundreds of dollars are required for travel. Unless you had those dollars, you could never come here? Even after coming here, daily expenses have to be met. It is a basic necessity and only a man with intellect can help in amassing wealth.

Sometimes a big fortune is collected. Material progress is made to the highest pitch. Vices penetrate a rich life. Women and wine suck the entire fortune collected with the sweat of brow. If intellect is not properly utilised, efforts made for collecting that fortune are wiped out. It often happens so, and especially such events happen in western countries. What happens to big multi-millionaires and billionaires? They do not have any inner peace. For them also noble intellect is very important.

The *mantra* of today elaborates the same. *Sumati* is noble intellect. It is prayed in this *mantra*, "O Lord ! please do not destory our that noble intellect." (*mā sā te asmat sumatirvidasad*). Give us all the desired noble objects of the world, O Giver of power and wisdom. (*vāja pramahaḥ samiṣo varanta*); *Vāja pramahaḥ* is giver of power and wisdom and *samiṣo varanta* is the desired object of pleasure.

Further, the devotee prays. "O Bestower of all prosperity! bestow on us our lands, our cows, our controlled senses and our rays of wisdom. (*ā no bhaja maghavan goṣvaryyo*). *Maghavan* is bestower of all prosperity. *Goṣu* represents four things—lands, cows, controlled senses and rays of wisdom.

It is also prayed that 'we may be magnanimous with Your realization and under Your grace." (*maṃhiṣṭhāste sadhamādaḥ syāma*).

Two things are clear in this *mantra*. One is that we must have material prosperity. We must have means of livelihood so that we may lead a comfortable life. The second is the spiritual bliss. These are two wheels of the chariot of an ideal life—a most successful and blissful life. Material progress as well as spiritual bliss should go side by side. If there is only material progress, there is no inner peace. What is happening in the western world ? There is so much tension, so much restlessness, inner pain and distress in the multimillionaires. They do not have peace in their minds. Peace comes with spiritual bliss. Both things should go side by side. If there is only spiritual attainment without material independence, a person is lame. How can you carry on, when you have got no money in your pocket ? Material progress has to be harmonized with spiritual progress. For both, noble intellect is the key factor. For spiritual as well as physical progress, noble intellect guides us on noble paths. That is how in this *mantra*, it is prayed that noble intellect should always be there. This *mantra* is from *Ṛigveda* and has been rendered in prose and verse in my earlier published book, *Success Motivating Vedic Lores*.

Today, in our talk on *yoga*, we have entered another region. From mental sheath, we are entering the intellectual sheath of soul. This is an introductory *mantra* for that.

Now, you may go deep into your meditation and discern that intellectual sheath within this astral body. Just as mind is compared to the moon, intellect is comparable to the light of sun. You may imagine a circular ring in the head region(*brahma randhra*) where there are ten centres of subtle senses. The fine lake of intellect is there with yellowish tint. Mind often dips into that when desiring to know the result of a particular message received from the senses and passed on to intellect. Intellect has the power of discrimination. So we have to see and visualize that golden damsel (*hemavatī*) residing within us, who goads us on to noble paths ? As prayed in the *mantra*, may we always have the guidance of this noble intellect.

With this prayer and your own determination and Mahārāja Ji's benediction, you may enter into your astral body and concentrate on intellect. May God help you.

OM

TWELFTH MEDITATION : JULY 26, 1979

THE HYMN

युक्त्वाय॑ सवि॒ता दे॒वान्त्स्व॑र्य्य॒तो धि॒या दि॒व॑म् ।
बृ॒हज्ज्योति॑ः करि॒ष्य॒तः स॑वि॒ता प्र सु॑वाति॒ तान् ॥
य० अ० ११ । मं० ३ ॥

Yuktvāya savitā devāntsvaryyato dhiyā divam;
Brihajjyotiḥ kariṣyataḥ savitā pra suvāti tān.

Yajuḥ., 11.3

ITS MEANING

Yuktvāya	: Having united
Dhiyā	: the noble intellects of
Devān	: the learned, wise people,
Divam	: with the divine luminous region,
Svaryyato	: where from the bliss flows,
Kariṣyataḥ	: and having created
Brihajjyotiḥ	: the grand luminous light within them;
Savitā	: the inspiring Lord
Pra suvāti tān	: leads them on to greater creative progress.

IN VERSE

The learned people
Feel the BLISS
Sublime—divine
When Lord Creator
Unites their
Intellects
So subtle and fine
With His Entity
All Bliss
DIVINE.

That Inspiror Creator
Goads them
On and on
To higher spheres
Of spiritual treasures,
While igniting
Higher and higher
His Divine Light
Within !!!

Here, in this beautiful valley of Pahalgam, you must be enjoying nature. Have you glanced at the clouds ? These have the power to change themselves immediately into different forms. That is called *kāmarūpa*, in Sanskrit. *Kāma* is one's will and *rūpa* is the shape. This word is described in one of the beautiful lyrical poetry books of Kālidāsa, the Poet Laureate of India. This lyrical book is *Meghadūta*, the Cloud Messenger. I will give you an example of Sanskrit classical poetry today.

It is the story of a Yakṣa. He is a servant of Kubera, the lord of wealth, who lives in his home town in Alakā in the Himalayan region. Yakṣa used to spread his bed in the evening. The bed used to be full of fragrant flowers—roses, lilies and jasmines, and about 3 to 4 feet high. One evening, he was tempted and said, "let me enjoy the pleasure of this bed for a while." He lay down and immediately fell into deep sleep due to the cosiness of the bed and fragrance of the flowers. Unluckily, his master Kubera came and said, "Oh ! my servant ! How dare you do this thing ? How dare you pollute my bed ?" He cursed him, 'Go away from here and be separated from your beloved wife for one year." Yakṣa left and made his abode in the *āśrama* of Rāmagiri in Central India. When the rainy season started, he saw the first patch of cloud on the horizon. Deep feelings of separation from his beloved wife arose. He was so moved to convey his feelings to his beloved wife, that he adopted that patch of cloud as his messenger. Kālidāsa develops this theme of a lover's message in a beautiful way in his book *Meghadūta*, with beautiful similies. He blends human beauty with natural beauty in a wonderful way.

A similar patch of cloud Arjuna saw. A different image appeared to him at the sight of that little patch of cloud. He asks Lord Kṛiṣṇa in *Bhagavad Gītā*, "O Lord ! what happens to a *yogī* who has not achieved his goal of self-realization and death severs the silvery thread of his life breath ? Does he become just like this patch of cloud which is separated from the main body of the bigger clouds and roams about hither and thither without any aim ? Such a cloud is called (*vicchinnābhra*) separated one." Lord Kṛiṣṇa consoles Arjuna and says. "Arjuna ! a noble deed done is never lost. If a *yogī* has not attained the complete success in this life, God will take care of him. He will be reborn in the house of pious and prosperous parents who will guide him or he will get his birth in the family of *yogīs* themselves, though such a birth is very difficult to get." Thus, all the knowledge and wisdom obtained in the previous birth will re-enter his intellect. By persistent efforts and cleaning his mind from all the sins, a *yogī* will surely achieve his final goal. "God takes care of such *yogīs* who are *yogabhraṣṭa*—fallen from the *yoga* path.

This *mantra* of today refers to the same subject. God unites the intellects of the learned people with that divine region where from bliss flows. (*Yuktvāya savitā devān svaryyato dhiyā divam*). We are now concentrating on intellect. In Vedic *mantras*, intellect is depicted as *dhiyā* and it means noble thoughts as well as noble deeds. If you have only noble thoughts and they do not promote you to noble actions, it is of no use.

The second line of the *mantra* explains that a big brilliant light is created within (*bṛihajjyotiḥ kariṣyataḥ*) and having created this light the Inspiror, Creator, Lord leads them on to greater progress. (*savitā pra suvāti tān*).

So, what have we to do now ? We have to unite our intellect with that luminous divine region from where bliss flows. And that is God : because God is all bliss, all light. We have to unite our intellects with that blissful God. When it is united, God will take care of the devotees and lead them on to noble progress (*savitā pra suvāti tān*).

Sometimes devotees feel disappointed. "I have done so much meditation, but I do not experience any progress in life." Despondency sets in. "How long will it take to go on practising it ? When will that blissful state of mind come ? Whenever I sit in my meditation, the mind is disturbed. I am agitated and I cannot concentrate. I cannot see within myself, whatever I am hearing." Pessimism creeps in. For such a stage, sage Patañjali has stated some conditions in his *Yoga Darśana*. He states, "Strong foundation in *yoga* meditation comes by practising for a long period, without any break and with faith. (*Sa tu dīrgha kāla nairantarya satkārāsevito dṛiḍha bhūmiḥ*).

These three conditions have to be fulfilled. First, you have to practise for a longer period. Even for ordinary education, when you have to get higher degrees, you have to go step by step and after sixteen or eighteen long years you get them. In this *yoga* path, how do you expect that all of a sudden you will get the results ? The second condition is continuity of practice without any break. Whatever may happen, you must sit at a particular time for your meditation. You may miss your meals etc., but you should not miss your meditation. The third condition is complete faith. With full appreciation and faith you have to sit for meditation. 'The fire of inspiration is ignited by faith' (*śraddhayā agniḥ samidhyate*). So says another Vedic *mantra*.

With full faith you ignite inspiration and realise that, the *yoga* way of life which has been adopted, is the only real way to achieve the desired highest success in life. 'God has given this beautiful human body. In this incarnation, intellect alone can unite one with that Blissful God.' Having complete faith in mental attitude and intellectual thinking, when you tread this path regularly for a longer period, you surely achieve your goal one day. Even after death, you carry forward the treasure of noble wisdom and noble impressions in your sub-conscious mind (*citta*) and you march on spiritual progress. Even in the next birth, you have to achieve this highest state by your continuous efforts. Never think that somebody will touch your head and all the knowledge will flow in. You have to achieve it by your own efforts.

A day will come when the rays of your intellect will touch that Blissful God. His rays of Grace will start flowing within you. Intellect will be coverd all round with the Grace of Lord. The thoughts which come out of that intellect, will have the blessings of that noble Lord. Only noble thoughts will come. And you become what you wanted to be.

So, think positively and go deep into your meditation. A bright patch of light will appear in your forehead. By and by it will expand. A full orbit of light will appear in your plexis of thousand petals (*sahasrār cakra*) in your head. This will flow down like a flash of light and your entire inner-self will be illumined. In that illumined state feel the touch of that Blissful Lord.

With God's grace, your own determination and full faith, sit in your meditation and experience the highest relaxation. *OM*

THIRTEENTH MEDITATION : JULY 27, 1979

THE HYMN

ति॒स्रो वाच॒ उदी॑रते॒ गावो॑ मिमन्ति धे॒नवः॑ ।
हरि॑रेति॒ कनि॑क्रदत् ॥ ऋ० ९।३३।४॥

Tisro vāca udīrate gāvo mimanti dhenavaḥ,
Harireti kanikradat. *Ṛig., 9.33.4.*

ITS MEANING

Tisro vāca	: Three divine words, A U M
Udīrate	: are being chanted ;
Gāvo dhenavaḥ	: as if the milch cows
Mimanti	: are mooing.
Hari	: The beloved, attractive Lord
Eti	: is coming,
Kanikradat	: humming and showering His Bliss !

IN VERSE

Musing and humming
Heralding
His own arrival
Comes the Lord
Remover of all misery,
Pain and tension !

He comes
With the rumbling
And chantation
Of His three
Immortal words
A U M.
His own Divine name !

As he comes
Melody is sweet
As the mooings
Of the milch cows
While approaching their
Beloved calves
Waiting
So restless !!!

Kaṭhopaniṣad starts with an interesting spiritual story. A sage Vājaśravas is retiring. He performs a great sacrificial *yajña.* It was customary in those days that whenever a sage or a richman used to retire from worldly life to attain spiritual bliss, he used to give away his property in charity. This sage Vājaśravas also wanted to give everything in charity. He wanted to give in charity even old cows, who were unable to yield any milk. His teen aged son, Naciketā was watching all this. He knew that a donor of such cows will not get any reward or happiness. So, in anguish, he asked his father, "To whom are you going to give me in charity." When he repeated this question twice or thrice, his father became angry. In his anger he said, 'Alright, I will give you to Yama, the God of death." There was a teacher known as Yamācārya. Naciketā went to the abode of Yamācārya. He was not at his house at that time. Naciketā stayed there for three days and nights without eating or drinking anything. Yamācārya came and saw this young *brahmacārī,* who had remained hungry and thirsty for three days, waiting for him. He was moved visibly and said, "Since you have spent three days at my door step without any food, you can ask any three boons." Naciketā said, "when I left my house my father was very angry with me. My first request is that on my return my father should no more be angry with me. Ācārya said, "Granted."

Secondly, Naciketā asked, 'I want to know about this sacrificial, inspiring fire *yajña*, which inspires even *yogīs* for higher spiritual progress, and inspires all to do noble deeds to obtain bliss and happiness. The Ācārya said, "Agreed, from this day onwards, this sacrificial fire will be known as *Naciketā Agni* (fire) after your name.

Then, Naciketā asked, "Divine master ! What happens when a man dies ? Is there such a thing as soul which leaves the body ? Some people believe in the existence of an immortal soul, others do not believe in that. Please tell me clearly."

This was a spiritual question. The teacher became alert. He said, "O Naciketā ! do not ask me this difficult question. I can give you anything that you require for worldly pleasures. I can give you full span of hundred years of life. I will give you palatial mansions with beautiful young damsels, equipped with all the musical instruments who will serve you and gladden your heart with their youthful nectar and melodious songs. You are a young man. Enjoy your life with sons and grandsons. But do not ask me about death and the soul."

Naciketā smiled a naughty smile. He said, "My master ! All these so called worldly pleasures are temporary. These snatch away the lustre of the senses. Life is short. Let all these vehicles and dances and songs be with your own-self. I want to get the boon of spiritual knowledge of Soul and God alone." Yamācārya was satisfied and he initiated him on the spiritual divine path. The most important lesson that he gave him was, "O Naciketā ! there is one beautiful immortal word which is glorified by all the Vedas, which has been chanted by the pious, austere people. Desirous of achieving this word, sages lead their lives in complete celebacy. That beautiful word, I tell you in brief is *OM*." It is the importance of this divine word *OM* which *Kaṭhopaniṣad* emphasises. I will explain and unfold the petals of this *OM* before you, one by one.

This *mantra* of today relates to *OM*. It explains, "Three words are being chanted, as the cows are mooing their calves. That Harī Lord comes, humming and musing, to shower His blessings upon the devotees."

These three words are A U M, which make the complete word *OM*. When this word *OM* is chanted, peculiar vibrations are created in the ether, and human soul gets the blissful touch of divine Lord.

God is mentioned in this *mantra* as Harī. Harī means one who takes away something. What does God take away ? He takes away the heart of the devotee. When a couple is madly in love; sometimes the beloved says to her lover, "O, my dear ! you have stolen my heart." Heart is the abode of all love. So when a devotee's heart is brimming with love for Lord, God appears as Harī and takes away that heart. Devotee is also full of ecstasy, when his richest offering, his heart full of love is accepted by Lord.

This is the beautiful idea in this *mantra*. Through the chanting and recitation of *OM*, we can unite ourselves with that Blissful Lord. Sage Patañjali in his *Yoga Darśana* also explains that we can attain the highest state of ecstasis (*samādhi*) through propitiation of God by chanting this word *OM*. This is the proper name of God, and we should recite it by *japa* with full knowledge of its meaning. (*tasya vācakaḥ praṇavaḥ tajjāpastadartha bhāvanam*).

In the *Kaṭhopaniṣad*, Yamācārya also explains, "O Naciketā ! this word *OM* is the finest and greatest support to the devotee. Having realised this support, a devotee can reach even the highest abode of God, *Brahma Loka*. This Word alone is immortal. By realizing this immortal Word, one achieves whatever one desires.

These three words A U M, which comprise *OM*, are very significant and have got deep meaning. I will explain this *OM* in my later talks.

We are now entering the subtle instrument of intellect in our meditation. We have to unite our intellect with God. Through which medium we can unite ? Through the medium of the holy word *OM*. When we recite, in our hearts, this *OM* again and again in *japa*, we start experiencing the bliss of Lord. When we invoke him, through *OM*, He comes immediately as if some wireless message has gone to Him. But you should not be asleep at that time. Inwardly, you should be fully awake. Your chalice should be open in your hands, so as to receive the blissful Grace of Lord.

Deeply meditate with the image of this *mantra*. Harī will come. Let him pour His Love and Blessings. You feel His touch with a divine thrill and ecstasy throughout your being. Sip that nectar to your hearts content. With prayer to Lord, your own determination and Maharaj Ji's benediction, relax in your meditation.

OM.

FOURTEENTH MEDITATION : JULY 28, 1979

THE HYMN

वायुरनिलममृतमथेदं भस्मान्तꣳ शरीरम् ।
ओ३म् क्रतो स्मर क्लिबे स्मर कृतꣳ स्मर ॥
य० ४० । मं० १५ ॥

Vāyuranilamamṛitamathedam bhasmāntam śarīram,
Aum krato smara klibe smara kṛitam smara. *Yajuḥ, 40.15*

ITS MEANING

Anilam	: The soul is the subtlest form of air and is immortal and
Vāyu	: with its grosser air-breath,
Idam śarīram	: this body
Atha bhasmāntam	: has its end in burnt ashes.
Krato	: O doer of noble deeds!
Smara	: recite and remember
A U M	: God, through His proper name A U M.
Smara	: Remember Him and invoke Him,
Klibe	: for obtaining power.
Smara	: Ponder over your
Kṛitam	: past deeds.

Two vital airs
Hold all life !
The grosser goes
And body ends
A mere handful of ash !
The subtle AIR
Is immortal.
Transcending all death,
'Tis the real SOUL IMMORTAL !

O SOUL !
The doer of all actions !
Remember and
Chant
A U M,
To get all strength
Wisdom
Purity
Bliss and Peace

Remember your past
To improve-excel
Transcend and realize
That
Which is the highest !!!

A sage takes his abode on the outskrits of a town. The news spreads that he knows who goes to heaven and who goes to hell after death. A young man, curious to know this fact, goes to him and asks for this secret. The sage says, "Alright, stay with me for a few days and I will tell you the secret."

After a few days, a funeral procession was passing by. The sage asked that young man to accompany the funeral procession and mix with the crowd and come back after the cremation ceremony. The young man does so and comes back. The sage asks him, "What have you heard." He says, "All the people who were going with the procession were all praise for that dead man. They were saying that he was a godly man, very pious and noble. All his life was full of noble activities. He was a supporter of so many widows. He was a god father to so many orphan children. Whatever God gave him, he used to give away in charity. He led his life in the service of humanity. God should not have called him so soon." The sage said, "Look ! this man is going straight to heaven."

"Then what about the hell," asked the young man. 'Just wait,' said the sage. After two days another funeral procession was passing by. Again, the young man was asked to accompany that procession. Now, every body was cursing this dead man saying, "He was a very cruel man. Although he had got all the power of money, but no young lady was safe in his region. He was very cruel with his servants he has been taken away and the burden of earth is less." Thank God, so, the young man came back and told this story to the sage. The latter said, "Look ! he is being driven to the hell straightaway."

What does this story illustrate ? Your own actions are responsible for hell or heaven. God has made certain laws. He has given you perfect freedom to do your actions. If you do noble actions, you will, so to say, go to that heavenly abode and for your bad actions you will go down to hell.

Today, the *mantra* explains this very idea. In this *mantra : vāyu* (*anilam*) is that subtlest form of air which is soul, and it is immortal. But, this body, with its gross air has its end in burnt ash (*athedam bhasmāntam śarīram*). O Man ! you are doer of all actions independently. Remember *OM* (*Om krato smara*). What for ? For getting power remember Him (*klibe smara*). And ponder over your past deeds (*kṛitam smara*).

This is the meaning of this *mantra*. I will now develop, all the ideas explained, one by one.

Firstly, this body is mortal. One day it has to end. We put this dead human body on the pyre and consign it to flames. The tradition to burn a dead body originated in the *mantra*. Its ultimate end is a handful of burnt ash. But the soul is immortal. It never dies, it only changes the old torn out body and enters another in reincarnation.

These two points have been clarified in this *mantra* : body and soul. We should always remember that body is one thing and our soul is another thing. When we say this is our body, it means that the body is an object and owner of the body is our soul. Usually, we devote most of our time to the body but neglect our soul. Body is the vehicle of our soul. So, we have to keep it healthy and storng.

According to *Āyurveda,* the Vedic medical science, there are three pillars which keep the body strong. We should take good, nourishing and balanced diet. We should have good sleep and relaxation. We should preserve this energy which is created in our body through celebacy (*brahmacarya*). I do not mean to say that we should neglect our body. But we should not devote our energies, on body alone, for the satisfaction of sensual pleasures.

In the present day world, how lavishly we spend to make this body look presentable. Especially, millions of dollars are being spent so lavishly, by our fairer sex, on their so called make up, in the form of cosmetics, perfumes, shampoos, nail polishes etc. As if they are obsessed with inferiority complex and just to win menfolk they have to do all these things.

I would like to remind you of one line of Shakespeare. In one of his plays, he says, "for beauty is when unadorned, adorned the most." Beauty does not require any adornment. A similar idea is given by Kālidāsa, the Shakespeare of India. Poet Kālidāsa excels in giving similies. He is at his best while blending human beauty with natural beauty with similies. In his top most drama, *Abhijñana Śākuntalam*, when king Duśyanta falls in love with the hermit girl Śakuntalā, who is wearing only the bark of a tree, he describes her beauty in a stanza, "As the lotus flower covered with green foliage looks all the more charming, as the blackspot in the moon enhances its luminous beauty, similarly, covered only with the bark of a tree, this slim and slender Śakuntalā appears all the more attractive to the heart."[1] He expressed, "What have the sweet charming bodies to do with adornment. These healthy natural charms need not depend on artificial adornments."

What I want to emphasise is that, while taking proper care of our body, we should put emphasis on the development of our soul also, which is our permanent entity. How can we do that ? We can achieve this only through our noble actions, the impressions of which will go with our astral body into the next birth along with the soul. And for doing noble actions, we have to remember *OM*. Yesterday, in my talk, I gave you the glory of this word *OM* as sung in the *Upaniṣads*.

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[1] Sarasijạmanuviddham śaivalenāpi ramyam,
Malinamapi himānśorlaksma Lakṣmīm anoti.
Iyamadhika manojñā valkalenāpi tanvī,
Kimiva hi madhurāṇām Maṇḍanamanākritinām.

Today, I have recited this *mantra* to tell you that the word *OM* has come from this *mantra* in *Yajurveda* in the fortieth Chapter, '*OM krato smara*.' O human being ! remember *OM*. This is a positive line in the *mantra*. You should remember this small part, in case you cannot remember the entire *mantra*. What would be the advantage ? While meditating, when you recite this line, you will be motivating your soul to remember *OM*. This *OM* (God) is an embodiment of all that is good and noble in this world. While invoking him in *japa* of *OM*, pure wisdom and noble thoughts will sprout within you and goad you to do only noble deeds. You will get power and inspiration to overcome difficulties and achieve success through that divine wisdom. The *mantra* also says "you ponder over your past deeds. (*Kṛitam smara*).

You should cast a longing, lingering look on your past life. You have spent 20,40,60 years of your life, just review what have you done throughout these years. How many noble and how many bad actions you have done ? When once you are aware of your wrong and evil actions, you would repent and resolve never to repeat. When you remember the pleasure of doing a noble action, you will feel encouraged to offer yourself for the service of humanity. Your life will become a sacrificial *yajña*.

Thus, you are the maker of your own destiny. By the treasure of good impressions (*saṃskāras*) you will be even maker of your own next birth. Brick by brick you will build up the edifice of your spiritual life. *OM* is always there to help you. You have to invoke Him through the recitation of *OM*, to get divine powers from Him. He will come immediately and lift you up by giving you inspiration and His blessings. Only you should be prepared to take it.

Well ! God does not come from anywhere. It is only a poetic description. He is omni-present. The temple of Lord is within our heart. We ourselves have put a curtain of ignorance, between Him and ourselves. The moment we remove that curtain by our light of wisdom, He is already there. We just peep in and He is there. We have to make our temple at least absolutely neat and clean, only then that purity shall stay there. He will still be there, but we won't be able to realize Him.

With our pure minds, we have to offer that garland of noble deeds to our Lord. That would be total surrender. Then, He will be pleased and take care of us.

You may go deep and put your intellect in that *OM*. Fill in yourself with these beautiful ideas and enjoy your meditation in that blissful atmosphere.

Tell *OM* ! "Please come here. I am your worshipper (*pujārī*). I am waiting for you since long in this divine temple. My patience is being exhausted."

With this beautiful invocation, Lord will surely come and illumine your temple. So, realize Him and enjoy His blissful touch in your meditation.

OM

FIFTEENTH MEDITATION : JULY 30, 1979

THE HYMN

ओ३म् क्रतौ स्मर

Aum krato smara

ITS MEANING

O doer of actions ! remember A U M. The root from which *OM* is derived is *ava* (अव) and following are the nineteen meanings of this root-word *ava* :—

Rakṣaṇa	: Protection
Gati	: Movement
Kānti	: Lustre
Prīti	: Love
Tṛpti	: Satisfaction
Avagam	: Knowledge
Praveśa	: Entry
Śravaṇa	: Pure hearing
Svāmī	: Master
Artha yācanā	: Request for objects and their reality
Icchā	: Desire
Kṛiyā	: Action
Dīpti	: Illumination
Avāpti	: Achievement

Ālingana	Embrace in complete union
Hiṃsā	Killing evil
Dāna	Charity
Bhāga	Prosperity
Vṛiddhiṣu	Big progress.

O human being! remember *OM*. (*OM krato smara*). *Kratu* means a human being, *i.e.*, one who does actions and *smara* means to remember. What is *OM* which is to be remembered? The meanings and significance of this word *OM* are now explained. In the Holy Bible, in Genesis 26, 27, it is stated :

> "Then God said, "Let us make man in our image, after our likeness."
> So God created man in his own image, in the image of God he created him, male and female he created."

What is this image of God? The word *OM* which is the proper name of God, as described in the Vedas, represents and signifies the maximum image of God.

In this present day world, full of stress and strain, man longs for some haven. In the tempests and storms of life, he longs for some power to protect him. And that power is God. Considering the meanings of *OM*, this will come out as the first thing. The root from which *OM* is derived is *ava* (अव). Every Sanskrit word is derived from a particular root which has its own meaning.

This root *ava* has got nineteen meanings. Nineteen images of God are reflected in *OM*.

First reflection is protection (*rakṣaṇa*). God is our protector. He has created this universe and He is protecting it. He is protecting every one of us, only we have to realize Him in our souls. He is always with us to protect us. When you recite *OM* in your meditation, you should feel that He is your Saviour. By this feeling you will become fearless. In days gone by, when warriors used to have steel helmets and steel armour, they would become fearless. They used to fight fearlessly. Similarly, we have this armament of God within us. Under His protection, one goes ahead in life fearlessly. Whenever any difficulty or danger arises, one just invokes *OM* and His protection comes in one form or the other. This is the explanation of *rakṣaṇa*, protection.

When God's protection is there, should we become stagnant without doing anything ? He is our protector no doubt, but He inspires us to move and do noble actions. This is the second meaning of the root *Ava*, *i.e.*, *gati*, movement. This word *gati* in Sanskrit has three meanings, wisdom, movement and achievement. (*jñānaṁ*, *gumanam*, *prāpti*).

To achieve something, you have to make efforts for that. Efforts must be combined with proper knowledge. With proper knowledge, you have to move and movement must be continued till you achieve the object. Similarly, with proper wisdom and guidance, you have to try to realize God and continue your efforts till you reach your goal.

God inspires us for movement. There is movement in all His creation. This earth is moving. Do you know the speed at which this earth is moving ? It is 65,000 miles per hour. When you are asleep at night, this earth has covered the distance of touching the moon and coming back, as the astronauts had done. Everything in this universe is moving. The sun, the moon and the innumerable nebulae in this horizon are moving.

What power goads them on ? This is the power of God, *i.e.*, *gati* of *OM*. You should imbibe this reflection of God in your lives. You should always be moving ahead. You have to become dynamic *yogīs* and not static. You have come here for preparation, to charge your battery. If, after charging, you do not move your car, what is the use of that ? You should always keep an eye on the ultimate object. Ultimate object is that your life should blossom in the image of God. So, you have to attract within yourselves those images of Lord. You should protect your fellow beings by your power of wealth and wisdom. You should move ahead in every walk of your life.

The third meaning is *lustre* (*kānti*). God is all lustre, luminous light. You should also be illumined with your holy lustre, leading a life of pure celebacy and moving with God consciousness. Thus, you will have a shining glow on your face. Reciting *OM* you will feel, "My God is glowing with holy lustre, I must also glow. Whatever God is, I must also be the same, because I am created in His image."

It also means *prīti*, or love. This is a beautiful word. God is all love, nothing else, but love. He has no hatred for any creature. He is all mercy, all affection. From the same cup of love we should drink. If we sip even a drop of that heavenly love, our lives would be brimming with love. Without effort that love will automatically flow to others. We should always note, "Do I have any hatred against anybody ? If hatred or jealousy is there, then love is polluted. While reciting *OM* and concentrating on this particular meaning and image of love, your heart should feel the vibrations of pure love for God and humanity.

The fifth meaning is satisfaction, *tripti*. Is there any satisfaction in life, today ? There was a stone-cutter. He used to earn his living by cutting stone out of a mountain. He saw a man sitting comfortable in a carriage. The stone cutter said, "how lucky this man is. He is going in this carriage so comfortably. I should also enjoy this pleasure one day." An angel appeared and satisfied his desire. The stone cutter was in the carriage. After a little while, he saw the sun coming over the carriage with scorching heat. He said, "This sun is greater than this man in the carriage, why should I not become the sun." The angel appeared and said why not ? He became the sun. After sometime clouds came and covered the sun. Oh ! this cloud is stronger than the sun. Why should I not become a cloud ? So, he became a cloud. Showers came out of that cloud. On the mountain, water rushed down in no time and it defied the cloud. He said, "This mountain is stronger than this cloud, why should I not become a mountain." The angel was there to make him a mountain. Another stone cutter came and cut the mountain. He realized the stone cutter to be stronger than the mountain. Ultimately, he again became a stone cutter. He was never satisfied.

Similarly, none of us is satisfied. God is there to give us that satisfaction. Human heart can quench thirst only by uniting oneself with that Lord who is, all satisfaction. Longing for sensual pleasures can never be satisfied by tasting them again and again. More you come in contact with them, more you long for theme. Thirst is never quenched. With the realization of God alone, perfect satisfaction is experienced.

The next meaning is knowledge, wisdom. God is omnicient, all wisdom. This wisdom we can get by entering into the divine image of all knowing Lord *OM*. The inspiration to get more and more of special knowledge comes from the recitation of *OM*, the fountain-spring of all knowledge.

Seventh meaning is entry *praveśa.* God enters into every particle of this universe. He is omni-present. With this image of *OM*, we will enter into God-consciousness and Gracious God will enter into our lives.

Viṣṇu is another name of God, pervading the entire universe. This is only an attribute of God. It is not a separate God. God is only one unique entity. He is described in different forms according to His different attributes.

The next meaning of *ava* root is hearing, *śravaṇa.* While hearing the glories of Lord, every one is enchanted. It is so purifying to hear the glories of Lord. He also hears us. He hears the devotional chanting of His devotees. Although it is only a poetical description. He is always in our hearts. I sometimes feel as if He is directing my tongue, my speech. I do pray before I start, "O Lord! I surrender myself into you. May you direct my speech. May I sing your glories."

In the one thousand names of God mentioned in the *Mahābhārata* as *Viṣṇu Sahasranāma* one name is '*puṇya śravaṇa kīrtanaḥ.*' The very chanting and hearing of whose name is sacred and meritorious.

Ninth meaning is *svāmī* or master. Lord is our Master and we are His servants. With this idea total surrender comes. The devotee says, "Oh Lord! you are my divine master. Wherever you guide me, whatever you inculcate in my mind, whatever you inspire me to do, I do, as your humble servant."

So, these are nine meanings, nine reflections of *OM*. Recite this *OM* within yourself, reflecting on their meanings. Go into your meditation with these ideas in you. You will find time passes so quickly. As you grow in this illumination of the meanings of these words, and your intellect becomes attached to each of these reflections, you become like a bee sitting on a flower taking the nectar of honey.

Thus, your intellect will be connected with the Blissful Lord and you will forget yourself in that Blissful atmosphere.

May God bless you all in your meditation. *OM*.

SIXTEENTH MEDITATION : JULY 31, 1979

THE HYMN

ओ३म् क्रतो स्मर -

Aum krato smara

ITS MEANING

The word *AUM* is derived from root *ava*, meanings of which are continued below :—

Artha yācanā : Request for the object and its reality
Icchā : Noble desire
Kṛiya : Action
Dīptị : Illumination
Avāpti : Achievement
Āliṅgana : Embrace in complete union
Hiṃsā : Killing the evil
Dāna : Charity
Bhāga : Prosperity
Vṛiddhiṣu : Big progress.

Love has three steps : seeing, singing and falling in. The moment you see a lovely face like a full moon, rolling balls of a frightened doe in enchanting eyes and movements of tiny ripples of some hilly rivulet in large eyebrows, you start singing, glorifying, imploring and you fall in love. Similarly, you take three steps to reach the temple of divine Lord, to the abode of beloved God. You see His magnanimity in his creation. You see the snowcapped hills and the deep oceans. You see the sun, the moon and the stars on the luminous horizon. All these point to expert artistic fingers of that majestic Lord, who created them. You realise His magnanimous powers and you bow before him in all humility. You approach Him for strength to achieve all that you require for a happy and successful life. When you have all the physical progress, you want peace and you cherish to unite yourself with that Blissful Lord. You fall in love and that is the third and final step.

In Vedic terminology these are *stuti*, *prārthanā* and *upāsanā*. *Stuti* is praise for His innumerable powers; *prārthanā* is prayer, and *upāsanā* is to be near Him and experience His Bliss and Peace. This is threefold Vedic worship. Similar ideas have been expressed in the holy Bible in the 8th Psalm :

> O Lord, our Lord,
> how majestic is thy name in all the earth !
> Thou whose glory above the heavens is chanted
> by the mouths of babes and infants,
> when I look at thy heavens, the work of thy fingers,
> the moon and the stars which thou hast established;
> What is man that thou art mindful of him,
> and the son of man that thou dost care for him ?
> Yet thou hast made him little less than God,
> and dost crown him with glory and honour,
> O Lord, our Lord,
> how majestic is thy name in all the earth !

We have all these three requisites of worship in the meanings of the word *OM*. In the first nine meanings of the root *ava* (अव) from which *OM* is derived, the glories of Lord are described. Now, the second step of prayer follows.

The tenth meaning is *artha yācanā, i. e.,* request to get all the objects which give us comfort. To lead a happy life, we need wealth which can help us purchase all the comforts of life. We pray to God to give us power to achieve all the material and spiritual progress of life.

Next, are the meanings *icchā and kṛiyā, i. e.,* desire and action. The desire is to get all comforts of life, but unless the desires are turned into action, these cannot be fruitful. Desires have to be translated into determined effort.

God had desired to create this world. He also had to do penance to create it. In Vedas, it is mentioned *tapaso adhyajāyata, i.e.,* through His penance, he created this universe.

Sometimes, people ask, "what was the necessity of creating this universe? Why did God have the itching to create all the things and trouble us ?" A very naughty question indeed. There is a definite purpose behind this creation. After the dissolution (*pralaya*) of this universe, all the souls were lying in a dormant state in that subtle matter, *prakṛiti.* They had to rise to reap the fruits of their actions, good or bad. How could they enjoy, unless the world was there with all these elements ? So God, taking compassion upon human souls, created this universe for their enjoyment and their ultimate salvation as mentioned in *Yoga Darśana. (bhoga apavargārtham dṛiśyam).*

The thirteenth meaning is *dīpti, i. e*, illumination. Once settled comfortably in life, surrounded by material comforts, we yearn for that light of God called *dīpti*. God is the light of all lights. All these luminous planets in the horizon are illumined by the light of Lord. In our meditation also, we realize His bright light through our inner divine eyes.

The fourteenth meaning is *avāpti, i. e.*, achievement. Every human soul longs to achieve that Lord. He achieves that Divine entity which is all bliss, all power and all wisdom. Similarly, the inspiration to achieve all other noble objects comes from *OM*.

Next follows *āliṅgana*. In worldly form, it means complete embrace. When a lover and his beloved exchange their hearts in mad love, as if they are one soul with two bodies, they embrace very closely and tightly entangle each other. Similarly, when human soul realizes and achieves that Lord, it clings to that divine God. It does not want to leave Him even for a single second. When separated from the Lord, soul feels like a fish out of water. In that highest state, with every breath of our life, we want to be united with our beloved Lord. Complete embrace is there of our soul with that divine soul. In Vedas, human soul is compared to a devoted wife and God is her husband.[1] As a devoted wife showers all her love and surrenders everything to her husband, similarly, man should surrender himself with his love and devotion to God. Lord then showers upon that soul all his beautiful treasures of bliss, peace and all other noblest qualities.

Next comes the meaning *hiṃsā* or killing. God kills all the evil germs and evil passions that arise in human hearts. He inspires human beings and gives them power to over power all such evil things.

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[1] पति जुष्टेव नारी

Next, is *dāna i. e.*, charity. Who else could be more charitable than God ? How many free things He has given ? This pure air, which you are breathing in this Pahalgam, is absolutely free. You have not to pay price for it. Of course you have to pay for the travelling fare from Belgium, Berlin or Australia. Everyday, without fail, that crimson damsel dawn heralds the coming of her father, the sun, who appears on the eastern horizon at a particular time to give light and life to the universe. Have you to pay anything for this divine gift of God. In a beautiful *mantra* from the *Ṛigveda*, the devotee says, 'O Lord ! you are ever giving and we are ever taking. There is no end to your donations and no end to our receiving. We can only sing your glories in our humble words.[1]

God has given us this beautiful human incarnation. Look at the brain ? How wonderful it is ? I was reading, sometimes back, that if today, scientists were to make a computer like the brain, they might have to make so many skyscrapers, with so many apartments but still they won't be able to complete a computer comparble to the human brain.

The last two meanings are *bhāga* and *vṛiddhiṣu*. *Bhāga* is prosperity, physical, material as well as spiritual. When we get the touch of this beloved Lord through *OM*, all the power to get such a prosperity will come to us. Only then, all these achievements will multiply for us and become large (*vṛiddhiṣu*) by the grace of this *OM*.

These are the nineteen meanings and beautiful reflections of the word *OM*. By and by you can remember and preserve these in the store house of your brain. When you sit for meditation, you will see how this mind is concentrated on these reflections. I am talking all these things through my intellect, and your intellect is receiving them. The receiving centre should be powerful to retain. This is called *dhāraṇa*, *i. e.*, retaining power. When you will chant and recite *OM* with complete understanding of its meanings, you can imagine how much progress you will make and how much intoxication you will get ?

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[1] तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः ।
न विन्धे अस्य सुष्टुतिम् ॥ ऋ० १।७।७॥

You please sit down in your meditation helped by reciting *OM*, your soul will awaken. That omni-present Lord, who is already there, will come with all His blessings, since you are calling Him with His own personal proper name *OM*.

Keep waiting with your inner divine gaze on your forehead. His divine Light will surely follow and you will experience the highest ecstasy.

May God bless you all. *OM*

SEVENTEENTH MEDITATION: AUGUST 1,1979

ओ३म् के अर्थ :

अ : विराट्, अग्नि, विश्व
उ : हिरण्यगर्भ, तैजस, वायु
म् : ईश्वर, आदित्य, प्राज्ञ
A : Virāṭ, Agni, Viśva
U : Hiraṇyagarbha, Taijasa, Vāyu
M : Iśvara, Āditya, Prājña

A :

Virāṭ : By whose power everything shines ;
Agni : Divine Fire, God who imparts movement with His light and wisdom;
Viśva : who permeates all.

U :

Hiraṇyagarbha : In whose womb all the lumuious entities lie;
Taijasa : who is all divine lustre ;
Vāyu : who is powerful like the wind.

M:

Iśvara : who controls universe and is all prosperity;
Āditya : who is indivisible one entity like the sun;
Prājña : who is all divine wisdom.

A youngman was bubbling with his youthful activities, as if intoxicated by youthful energy. Out of all the struggles of life he had come out victorious. One day, an old man came, with his grey beard and silvery hair, the old man over-powered that young man and snatched away the most precious thing out of him. The youngman fell down on the earth. His life giving breath was taken away and he was dead. Who is this old man ? He is the messenger of death. Ever since the creation, when man was born on this earth, this messenger of death has been following him as a shaow. Anything that is born has to end one day.

What is that which goes off and the body becomes lifeless ? It is the soul. When soul leaves body, all movement stops. Even that life breath which was working all the twenty four hours, throughout life, leaves. All these were active because of that soul. When soul enters and unites with this earthly body of five elements, all activity starts. Soul manifests all the powers of body.

Similarly, there is a super conscious soul, call it by any name. We call it God, who is responsible for this manifest universe. When creation started, all was lying dormant and asleep in the womb of that subtle matter (*prakṛiti*), the threefold combination of *sattva, raja* and *tama*. God, by His proximity and power started movement in *raja* part of the subtle matter. With that movement, the universe became manifest.

These three words *AUM* or *OM* describe all such powers of

God. We get this explanation in the Brāhmaṇa literature, the oldest commentaries on the Vedas.

The first word *A* (अ) represents three entities as *virāṭ*, *agni* and *viśva*. *Virāṭ* represents that power of God by which all the animate as well as inanimate world shines. The sun has got its lustre, the moon has got its cooling light, the stars have got their twinkling shine. Where from does all this light come ? It comes from this *virāṭ* power of God represented by *A* of *AUM*. This non manifest world comes into its manifest form and shines. While chanting and reciting AUM, when we think of *A*, that image of *virāṭ* God would come before us. Seeing the sun, we should immediately reflect, "this is that *virāṭ* form behind the lustre of the sun, by whose power everything shines."

In *Bhagavad Gītā*, Lord Kṛiṣṇa describes the universal form of God and says, "O Arjuna ! I am taste in waters. I am lustre in sun and moon. I am AUM in all the Vedas. I am sound in the ether. I am strength in the leading men."[1] This is the *virāṭ* form of God.

Next follows the word *agni*, the Divine Fire. It is derived from the root, *ancu*[2] which means movement and worship. Through the word *OM*, we worship God. The second meaning of this root is movement, activity. When God started creation, He gave movement to all its entities. Everything was and is moving. Atom is moving and out of it scientists have made the atom bomb. The sun, earth, moon, all the planets are moving. The force of movement is given by God and letter *A*, signifies that. We should imbibe this quality of movement within our lives.

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[1] रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ।। 7.8 ।।

[2] अञ्चु गति पूजनयोः

This movement is three fold, *i.e.*, knowledge, movement and achievement. Every action should be prompted by particular knowledge and action should be carried on till the object is achieved. Similarly, in spiritual life, we should inspire our intellect to realize God with proper wisdom and our efforts should continue till we achieve our goal.

Third meaning of *A* is *viśva*, entry. This is formed from the root *viśa*, which means to enter. God is present in each and every particle of this universe. His entry is every where.

There is a little story. Two students went to a teacher. He wanted to test them. He gave each a clay bird and asked, "Take it to a place where nobody sees break the neck, and bring it back to me. One of them who was of a devilish nature (*asura prakṛiti*) went immediately to a garden. In a lonely corner where nobody was seeing him, he broke the neck of the clay bird and came back. He was straightaway rejected by the teacher. The other disciple, who was of a divine nature (*deva prakṛiti*) went every where. Where ever he went, he saw the presence of God. He wandered the whole day and in the evening came to the teacher and said, "My teacher, I cannot find any place where no body is seeing me. That all prevading God is seeing every where. How could I break the neck of the bird." The teacher patted him on the back and said, "I am so pleased with you. You have passed in your test. I will initiate you and give you all the spiritual knowledge."

We should also realize that God is present every where. Only for this idea man is afraid of doing any evil action. Usually, an evil action is done in privacy presuming no body sees. This feeling stops you to commit sin and you keep yourself pure. When God is present every where, He is residing within our hearts also. The moment we want to meet Him, we can peep into the inner depths of our heart, and there He is. He is all around our soul. It is only our ignorant unawareness that we cannot experience His bliss.

U of *AUM* means *hiraṇyagarbhha*, the womb of all the luminous entities. All the luminous entities, like sun and moon, visible at present were in His womb, before these were born. The glittering gold, shining diamonds and all other luminous objects emerge from that source. We can invoke Him and He will inspire us to acquire all these objects. This shows the magnanimity of Lord.

The second meaning of *U* is *taijasa*, illumination. God is brimming with that luminous power. Wherever you see powerful glow, the hand of this Father is behind it. We also have to imbibe that quality of glow within ourselves. Our faces should be full of glow with our inner power of celebacy and living with God consciousness.

Vāyu means wind. How powerful is this wind ? God is powerful like wind which blows away everything. We should have this power and whatever difficulties come in our way we should push them aside and go forward on our path of progress.

M signifies *iśvara*, *āditya*, *prājña*. Īśvara is that power of God, which is all prosperity and which controls this entire universe. He has laid down subtle laws and the entire universe is working according to them. We should work under such laws of Lord. The moment we go astray, we get punishment.

There is a definite order in this universe. Wherever you see order, there must be an order maker. You see this bungalow. It is well designed. It has got its bedrooms with attached baths. It has got a big hall, staircase and an upper hall for meditation. Immediately, the thought comes that an architect must have designed it and a builder would have built it.

Similarly, when we see perfect order in the universe, there must have been some order maker. There must be some power. There must be some power which controls all these activities. Our earth is moving at a speed of 65000 miles per hour. Just imagine another planet speeding at a higher speed. If both collide with each other, what will happen, you can just imagine. But they do not collide. Ever since the creation, for millions of years, the sun has been arising at a particular time and setting also at its proper time. The cycle of moon for every fifteen days is regular. There is regularity. This controller of regularity is signified by the word *Iśvara*. And that Lord is also the giver of all prosperity.

Second word is *āditya*, the sun; it is one unique entity. It is indivisible and gives life to humanity like sun, through its light and heat. We should imbibe similar qualities in our lives, and shine like the sun.

The last word is *prājña*, special knowledge, wisdom. We should acquire as much knowledge and wisdom as possible in our lives. It is only through special knowledge that you can realize God.

You may meditate with the help of *OM*. When you digest all the meanings of three words of AUM, you can imagine how sharp your intellect will become to realize that beloved Lord.

So, sit in your meditation and enjoy that highest bliss through the realization of OM.

OM

EIGHTEENTH MEDITATION : AUGUST 2, 1979

THE HYMN

यो भू॒तं च॒ भव्यं॑ च॒ सर्वं॒ यश्चा॑धि॒तिष्ठ॑ति ।
स्व॒१॒र्यस्य॑ च॒ केव॑लं॒ तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑ ॥
अथर्व० १०।८।१॥

Yo bhūtam ca bhavyam ca sarvam yaścādhitiṣṭhati,
Svaryasya ca kevalam tasmai jyeṣṭhāya brahmaṇe namaḥ.

Atharva. 10. 8. 1

ITS MEANING

Namaḥ : Our salutations
Tasmai brahmaṇe : to that Brahmā
Yo jyeṣṭham : who is the highest Lord
Yaścādhitiṣṭhati : and who controlleth
Bhūtam ca : the past
Bhavyam ca : and the present and the future
Yasya ca : and whose
Svara : personification is all bliss
Kevalam : and only bliss.

IN VERSE

Who controlleth all
Past present and future,
From whom alone flows
All perennial pleasure.

Our salutations to him
Our highest benefactor.

THE HYMN

यस्य॒ भूमि॑ः प्र॒मान्तरि॑क्षमु॒तोदर॑म् ।
दि॒वं यश्च॒क्रे मू॒र्धानं॒ तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नम॑ः ॥
अथर्व० १०।७।३२॥

Yasya bhūmiḥ pramāntaṛikṣamutodaram,
Divam yaścakre mūrdhānam tasmai jyeṣṭhāya brahmaṇe namaḥ.
Atharva 10. 7. 32

ITS MEANING

Namaḥ	: Our salutations
Tasmai jyeṣṭhāya	: to that highest
Brahmaṇe	: Brahmā, Lord,
Yasya	: whose
Pramā bhūmi	: feet are, as if, represented by the earth,
Antarikṣam	: and the sky is
Utodaram	: like His abdomen.
Yaścakre	: Who has made
Divam	: the luminous horizon
Mūrdhānam	: as his forehead.

IN VERSE

As if this earth
Represents His feet ;
This sky His abdomen
And luminous region His forehead a treat

All salutations to Him
Our most brilliant Lord.

THE HYMN

यस्य॒ सूर्य॒श्चक्षु॑श्च॒न्द्रमा॑श्च॒ पुन॑र्णवः।
अ॒ग्निं यश्च॒क्र आ॒स्यं१॒॑ तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥
अथर्व १०।७।३३॥

Yasya suryaścaksuścandramāśca punarṇavaḥ,
Agnim yaścakra āsyam tasmai jyeṣṭhāya brahmaṇe namaḥ.

Atharva., 10. 7. 33

ITS MEANING

Namaḥ : Our salutations
Tasmai : for that
Jyeṣṭhāya Brahmaṇe : Highest Lord Brahmā,
Yasya : whose
Cakṣuḥ : eyes
Suryaḥ : are the sun
Ca punarṇavaḥ : and the ever renewing moon.
Yaścakre : And who has made
Agnim : the fire,
Āsyam : as his face.

IN VERSE

Sun and ever new moon
Represent His eyes so cute
And who has placed fire divine
Representing His mouth so fine
Salutations to Him !
Our greatest Noblest Lord !!

We have known, the beautiful and glorious word *OM* which reflects the maximum attributes of God. How to recite it; how to do the *japa* of *OM*. It is explained today.

The speech is fourfold as mentioned in the Vedas.[1] In Vedic terminology, it is known as: *vaikharī*, *madhyamā*, *paśyanti* and *parā*. The first is that speech, which I am speaking and you are listening. This outward speech is known to all and we convey our ideas through it. The first step is to sing the glories of Lord. We can chant and sing *OM OM OM*. It is also mentioned in the *Cchāndogya Upaniṣad* that *OM* should be approached by singing.[2]

In the second step, the outward speech stops and the inward speech starts. You are not chanting, but it appears that you are hearing the same word *OM* ! You close your eyes and mouth and try to hear. You feel that it is being recited inwardly. What happens ? Your mind is reciting this world OM and your soul is hearing that. This is the second step of *japa*. This is more important and effective than the first one.

In the third stage of this speech, speaking inwardly or outwardly both stop. The speech gradually enters the stage of seeing. Now, what is that seeing of *OM* ? I have started my talk today reciting three *mantras* from *Atharvaveda*. These have a particular reference for this third stage. These describe the magnanimity of God. A Psalm in the *Holy Bible* is :

1. I will give thanks to the Lord with my whole heart.
2. I will tell of all thy wonderful deeds
   I will be glad and exult in thee,
   I will sing praise to thy name, O Most High.

These three *mantras* describe beautifully the magnanimity of God. The first *mantra* says, "God knows the past, present and future. He is all Bliss. Our salutations to that Highest Lord (*Brahmā*)." He is only Bliss (*svara yasya ca kevalam*). I would like you to remember these beautiful words. When you recite these words, your whole body will move in exultation with the touch of that Bliss.

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[1] चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ।। ऋक्, 8. 164.4 ।।

[2] ओम् इत्येतदक्षरमुग्दीथमुपासीत ।

The second *mantra* explains the mighty outward form of that Lord. "As if this earth is his feet and legs, this ether is his abdomen and that luminous horizon where luminous nebulae shine is his forehead. Our salutations to that Highest one."

With closed eyes while meditating *OM*, you will enter the stage of seeing your Lord. You will see the big universal body of God.

In the third *mantra*, sun and moon are mentioned as the two eyes of the Lord (*yasya suryascakṣuścandramāḥ ca punarṇavaḥ*)." Every night it is a new moon with its increasing and decreasing orbit. What is his mouth ? Who makes this fire as his mouth (*agnim yaścakre āsya*m). This is His '*virāṭ svaroop*,' the universal form of that Lord where bliss and bliss alone resides. This is the third stage of speech.

What remains ? The fourth stage is called *parā*. It is the highest state. Here speech is quiet, seeing process is no more. Bliss only remains in that state. Everything else is forgotten. You forget yourself, your speech, your inner sight, divine light, everything stops. Only the blissful experience and touch of Lord is felt there in that highest state. This is the fourth state of *japa* which is attained by the *yogīs*. A Devotee becomes one with Lord. Duality is no more. It is beautifully explained in another Vedic *mantra*:

> 'O Lord ! When I will become thou and thou shalt become I, then all the benedictions to me will become true."[1]

At the fourth stage, the soul completely enters the blissful Lord. This is the *parā* stage of *japa*. While doing the *japa* of *OM* from outer speech, you enter into inner speech. From inner speech, you enter

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1. यदग्ने स्यामहं त्वं, वा घा स्या अहम् ।
   स्युष्टे सत्या इहाशिषः ॥ ऋक् 8.44.23 ॥

into seeing the glories of God, forgetting everything in that thoughtless state, only the blissful experience remains. Bliss permeates every part and parcel of your three bodies, *physical*, *astral* and *causal*. With the help of these *mantras*, you will go deep into meditation till you achieve your *samādhi*, where only experience of blissful God will remain and you will forget even your own existence.

You cannot achieve all this in one day. You have to practise it for a long time, with full faith and without any interval. Some of you who already had the experience of such *yogic* manifestations, and bliss in some previous birth, swiftly fly to achieve that highest state. Others are preparing their ground in this life. Whatever your experiences, these go with you to next birth for your further progress in spiritual life.

You can meditate with these fourfold steps of *japa* of *OM*. These *mantras* will help you in your third stage. When you visualise the magnanimity of Lord, your love will flow to Him. You will bow before him chanting, *Tasmai jyeṣṭhāya brahmaṇe namaḥ*. "All salutations to that Highest Lord." This will be a total surrender to our beloved Lord with all our thoughts and actions. We have been trying to visualise our astral body, composed of our ten senses, mind and intellect during our last eighteen discourses. I have given you a crystal clear picture of these all. You can go deep into your meditation realising the working of all these inner instruments of the soul. Ultimately, you have to get your intellect united with Blissful God, and drink the cups of nectar to your hearts content.

May you ever remain intoxicated with the nectar of that Lord and lead your pure lives to the highest pinnacle of glory.

May God bless you all.

OM

LIST OF HYMNS

Hymn	*Reference*	*Pages*
1. Yuñjānaḥ prathamam manaḥ	Yajurveda 11.1	1
2. Yajjāgrato dūram	,, ,, 34.1	8
3. Suśārathiraśvāniva	,, ,, 34.6	13
4. Yat prajñānm	,, ,, 34.3	19
5. Yena karmāṇyapaso	,, ,, 34.2	25
6. Yenedam bhūtam	,, ,, 34.4	31
7. Yasminṛicaḥ	,, ,, 34.5	36
8. Uta svayā tanvā	Ṛigveda 7.86.2	41
9. Paropehi	Atharvaveda 6.45.1	46
10. Ketum kṛiṇvnnaketave	Ṛigveda 1.6.3	53
11. Mā sā te asmat	,, ,, 1.121.15	59
12. Yuktvāya savitā	Yajurveda 11.3	64
13. Tisro vā ca	Ṛigveda 9.33.4	70
14. Vāyuranilam	Yajurveda 40.15	75
15. Aum (meanings)		82
16. Aum (meanings)		89
17. Aum (Meanings)		95
18. Yo bhūtam ca	Atharvaveda 10.8.1	101
Yasya bhūmi	,, ,, 10.7.32	102
Yasya sūryaḥ	,, ,, 10.7.33	103

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गुरुकुल कांगड़ी विश्वविद्यालय

TRANSLITERATION : DEVANĀGARĪ TO ROMAN

VOWELS

a	in	Plural
ā	,,	Father
i	,,	Milk
ī	,,	Keep
u	,,	Put
ū	,,	Room
ṛ	,,	Merit
ṝ	,,	Marine
e	,,	Prey
ai	,,	Naissance
o	,,	Phone
au	,,	Maul
ṃ	,,	Munch
∸		Symbol called Anusvara.
ḥ	,,	Ah ! symbol called Visarga

CONSONANTS

k	in	Kite
kh	,,	Khaddar
g	,,	God
gh	,,	Ghost
ṇ	,,	Ink
c	,,	Chant
chh	,,	Cutch
j	,,	Jump
jh	,,	Jhansi
n	,,	Yajña, sing
ṭ	,,	Total
ṭh	,,	Thug
ḍ	,,	Drum
ḍh	,,	Dhow
ṇ	,,	Paramaṇu
t	,,	Tashkent
th	in	Thunder
d	,,	Pronounced as the
dh	,,	Dharma
n	,,	No
p	,,	Person
ph	,,	Philosophy
b	,,	Rub
bh	,,	Abhor
m	,,	Jam
y	,,	Yacht
r	,,	Year
l	,,	Lull
v	,,	Virgo
ś	,,	Show
ṣ	,,	Bush
s	,,	List
h	,,	Hum

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